

The IMPROVEMENT ERA

JULY 1956

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Sure-Jell and Certo are brands of pectin . . . the fruit substance that causes jelling. The amount of pectin in fruits varies—so Sure-Jell or Certo takes the guesswork out of jam and jelly making. Recipes with package and bottle. Products of General Foods.

EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

PLANT EXPLORERS for the US Department of Agriculture's plant introduction section scour the free world in the quest for new plants. As a result of the explorers' work, about 10,000 different seeds, plants, cuttings, bulbs, and tubers are sent to the United States for study and research each year, and more than a hundred thousand plants are sent to friendly foreign nations from the plant storage facilities at Beltsville, Maryland, as a part of this two-way international exchange of valuable plants.

NO PLACE in Great Britain is more than seventy-five miles from the sea.

PROFESSOR Irving Lorge has found that the word *run* has been used with 829 distinct meanings in English. Thirty seven definitions are given in Webster's *New International Dictionary*, the first of which is "to move swiftly."

THE CLEVER pig-tailed macaque monkey of Malaya and Sumatra is trained by the natives to pick coconuts. If the owner indicates either by signals on a rope tied to the monkey or by voice that the coconut is ripe, the monkey twists the nut around until it breaks off and falls to the ground. Paintings from ancient Egypt of about 2000 B.C. show monkeys gathering figs and palm fruits for their masters. The Egyptians mummified apes and other animals they considered holy in the same way as they mummified human beings.

SNOW FLEAS are not like the common fleas but are members of the springtail or *Collembola* order. The name *springtail* comes from the springlike projection under the body which can be folded and released to flip the flea an inch, or twenty-five times its length. The snow fleas are found on glaciers even a half a mile or so from the edges. Feeding principally on pollen carried by the wind from evergreen trees during the day and kept warm by heat absorbed by their black bodies at night, they burrow down through tunnels under the surface of the snow.

JULY 1956



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Mental Health

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

A NEW LANDMARK in Salt Lake City is the 546-bed VA Hospital for psychiatric and neurologic patients. Completed in June 1952 at a cost to the federal government of \$8,653,350, it is only one of forty psychiatric hospitals operated by the US Veterans' administration—in addition to its 112 general medical and surgical hospitals. The total cost of caring for the mentally ill in VA hospitals in 1955 was \$223,260,153. The average daily load in 1955 was 47,270 patients in the "NP" (neurologic and psychiatric) compared with 9,853 in the general medical and surgical VA facilities.

In the United States as a whole there were about 596 hospitals for mental disease. The total capacity was 755,506 beds, and the average daily hospital census of mental patients (1954) was 728,811—or 54 percent of the total average daily census reported in all hospitals.

These facts have been

reported in a recent report of the National Mental Health Committee. Intelligent concern should be expressed at the findings, for we are all becoming aware of the dimensions of both physical and mental health. We all want to be healthy. We are all aware, to some extent, that complete health has its basis in a healthy, physical organism—the human body.

If an estimated ten million people in the United States (one in sixteen) suffer from some form of mental illness, if one in every two hospital patients is such a sufferer, if one in every eight men examined for military service was rejected and 46 percent of all discharges made on this ground (World War II) we need to understand more about the problem.

In what age groups does this type of illness prevail?

Of all new admissions to state mental hospitals it is reported that:

1. Less than 1 percent are under 15 years of age.
2. About 16 percent range from 15 to 29.
3. About 45 percent are between 30 and 59.
4. About 38 percent are over 60.

Schizophrenia and manic-depressive psychoses predominate in the 15-44 age group. Alcoholic and involution psychoses become important between 40

and 50. In the sixties senile psychoses and those with arteriosclerosis are increasingly prominent.

The National Mental Health Committee predicts that one out of every ten persons will spend some part of his life in a mental hospital. This means that better care, institutional in nature and subject to statistical count, is increasing—not merely that mental illness has become epidemic.

What can be done about it?

Forty percent of the patients admitted to state mental hospitals are released within a five year period or less—most of them within six months. At Topeka, Kansas, 80 percent have been discharged

within the first year, demonstrating that good treatment after becoming ill helps.

How to remain healthy? How to avoid illness?

The national committee's report is silent on this subject. It makes a profound plea for more research, more hospitals,

more trained personnel—to treat these who are or will become ill. This is excellent. But how avoid it?

It may be an eloquent commentary on our times to note that our society often seems less concerned with prevention than cure. Research into therapeutics and remedies for unhealth is of course not unrelated to prevention. But can we not maintain concern with cure—and also develop a frontal attitude towards prevention and avoidance of pitfalls—if they exist?

The World Health Organization has defined health as "a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity." Health, such as defined here, we should all like—so as to "run and not be weary, to walk and not faint, and to have treasures of knowledge—even hidden treasures." (See D & C 89: 19-20.) These are words of wisdom for the wise to seek to enjoy in these times—words of wisdom for the body, for the mind, and for the spirit. Though apparent, they are not easily found and used, as the statistics in the nation's mental health demonstrate. How to relax under tension? How to reduce tensions? How cope with them? Joshua Leihman's *Peace of Mind* has been one of the national best sellers in recent years. It is commonly assumed that

(Concluded on page 529)

THE IMPROVEMENT ERA



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"The Voice of the Church"

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CIATIONS, DEPARTMENT OF
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The Church of
Jesus Christ
of Latter-day Saints

The Cover

Among the pioneering epics that are a credit to the Latter-day Saints is the settlement of the San Juan, in southeastern Utah. After months of back-breaking preparation, the first twenty-six wagons were let down "Hole-in-the-Rock" and ferried across the Colorado River, January 26, 1880. The river can be seen as the small triangle in the center of our cover. The color photograph is the work of Willard Luce.

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No cooking or baking! Only better-blending Morning Milk and Honey Bee grahams can make it so good!

LEMON WHIRL PIE
(Makes single crust 9" pie)

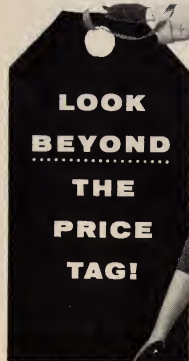
- 1 3-oz. package lemon gelatin
- $\frac{3}{4}$ cup hot water
- $\frac{1}{4}$ cup sugar
- 1 cup undiluted Morning Milk
- $\frac{1}{4}$ cup lemon juice
- 1 teaspoon grated lemon rind
- 9-inch Honey Bee graham crust*

Mix gelatin, hot water and sugar together; stir until dissolved. Cool until gelatin is thickened to syrup texture. (about 25-30 minutes). Chill Morning Milk in refrigerator tray until crystals form around edges of tray (15-20 minutes). Whip until stiff (about 1 minute); add lemon juice. Continue whipping until very stiff. Mix whipped Morning Milk, gelatin and lemon rind together. Pour into crumb crust. Chill about 1 hour or until firm. Top with remaining crumbs.

***FOR HONEY BEE GRAHAM CRUST:** Mix $1\frac{1}{2}$ cups Honey Bee graham crumbs, $\frac{1}{4}$ cup melted butter and 2 tablespoons sugar together. Line sides and bottom of a 9-inch pie plate, saving $\frac{1}{4}$ cup crumbs for pie topping.



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Edna Leaver



Karin I. Aronson

TWO NEW MEMBERS OF YWMIA GENERAL BOARD

TWO ADDITIONAL members have been appointed to the general board of the Young Women's Mutual Improvement Association. They are Karin I. Aronson and Edna Leaver.

Miss Aronson, a native of Ettington, Saskatchewan, Canada, is a convert to the Church, having been baptized by missionaries laboring in Moose Jaw, Sask., May 20, 1945. Prior to and after joining the Church she had been active in the Canadian Boy Scout movement. In 1947 she came to Salt Lake City to live. A year later she obtained her permanent immigration visa. In the East Twenty-seventh Ward, Ensign Stake, she was first appointed teacher of the first year Bee Hive girls, and later ward activity counselor and then stake activity counselor. At this point she was honored by a call to serve in the Danish Mission. Since returning last August she has been M Men and Gleaner class leader.

Her first assignment with the general board is to the Mia Maid committee.

Miss Edna Leaver has served as age group counselor, Bee Hive, and Gleaner leader of the Ogden (Utah) Fifth Ward, and as secretary of YWMIA in the Waikiki (Hawaii) Ward. At the time of her appointment to the general board she was president of the North Thirteenth Ward YWMIA. Formerly she had served as president of YWMIA in the Twenty-first Ward. She is a native of Salt Lake City and was graduated from the University of Utah. Her Mutual assignments have included various activities including speech director.

Her first assignment with the general board is to the Bee Hive committee.

THE IMPROVEMENT ERA

A New book by President J. Reuben Clark, Jr.

1.

Why The King James Version

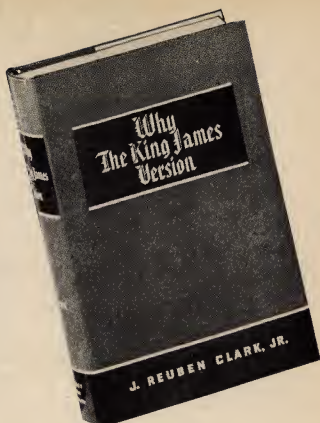
SHOULD IT BE ABANDONED FOR SUBSTITUTES?

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SHOULD DOUBTS OF SCHOLARS SUPPLANT REVELATION FROM GOD?

SHOULD "HIGHER CRITICISM" CROWD OUT DIVINE WISDOM?

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2.

Home Memories

OF PRESIDENT DAVID O. MCKAY

*Compiled and Written by
Llewellyn R. McKay*

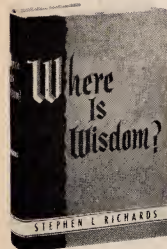


An intimate portrait is sketched of the First Family of the Church, describing the early boyhood and later mature years of President McKay—his home in Huntsville, his parents, his love for animals and people, and his experiences as a teacher and guide of youth. Also included: the World Tour Diary of President McKay, poems he has written, selections from his talks, and tributes paid him. \$3.75

3.

Where Is Wisdom?

*From the Addresses of
President
Stephen L Richards*



This collection of addresses and excerpts from speeches given by President Richards captures the essence of the author's spirit and brings to the reader a keen sense of the meaning and purpose behind the leaders and doctrine of the LDS Church. \$3.50

4.

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5.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

April 1956

15 PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Woodland Ward, South Summit (Utah) Stake.

Elder Joseph R. Ison sustained as president of the Nampa (Idaho) Stake, with Elders David G. Hurren and Robert E. Lee as his counselors. They succeed President Leon H. Swenson and his counselors, Elders Eldon H. Yorganson and Leon K. Hales.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, dedicated the chapel of the Scottsbluff (Nebraska) Branch, Western States Mission.

16 REGULAR endowment sessions began in the Los Angeles Temple. Previously, on April 14, there had been one session for specially invited Church people.

21 THE APPOINTMENT of Karin I. Aronson and Edna Leaver to membership on the general board of the Young Women's Mutual Improvement Association was announced.

22 ELDER Wilford W. Kirton, Jr., sustained as president of the University (Salt Lake City) Stake, succeeding President J. Quayle Ward. President Kirton's counselors are Elder Lemonte Peterson, who served as second counselor with President Ward, and Elder Oscar W. McConkie, Jr. Elder Merritt L. Poulson, first counselor to President Ward, was also released.

Elder Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Lone Pine, California Branch, California Mission.

25 ELDER Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Gila Bend, Arizona, Branch, California Mission.

28 THE FIRST PRESIDENCY announced the appointment of President Harry T. Oscarson of the Sugar House (Salt Lake City) Stake to preside in the Swedish Mission, succeeding President Eben R. T. Blomquist. President Oscarson, who is also chairman of the Sugar House region of the Church welfare program, has a long record of Church service including assistant ward clerk, ward clerk, second counselor in the bishopric, and bishop of the Richards Ward; member of the high council of

the Granite and Sugar House Stakes, and a member of the stake presidency. Mrs. Oscarson will accompany him to fulfill this call to the mission field.

The First Presidency announced the appointment of Elder Rulon J. Sperry, patriarch of the Hillside (Salt Lake City) Stake to preside in the Netherlands Mission, succeeding President Donovan H. Van Dam. President Sperry filled a mission in the Netherlands from 1915 to 1919. His Church activities include terms as superintendent of Sunday School and MIA, stake superintendent of MIA in the Highland Stake, and for ten years he served as bishop of the Wasatch Ward, and has also been a member of the high council in Hillside Stake. Mrs. Sperry will accompany him on this mission assignment. She has served on the general board of the Deseret Sunday School Union for twenty-two years.

29 ELDER Sterling W. Sill, Assistant to the Council of the Twelve, dedicated the branch chapel at Naturita, Colorado, Western States Mission.

May 1956

9 PRESIDENT David O. McKay set Elder Octave W. Urnsbach apart as president of the Alberta Temple at Cardston. President Urnsbach, a prominent businessman of Lethbridge, Alberta, is a former president of Lethbridge Stake, former president of the Canadian Mission, and former bishop of Lethbridge Ward. He succeeds President Willard L. Smith who died last December.

12 THE FIRST PRESIDENCY announced the appointment of Elder J. Leonard Love, a member of the Church welfare committee, as president of the Northern California Mission, succeeding President Thomas W. Gardner. President Love has a long service record in Church work. He was a missionary in the Netherlands Mission at the outbreak of World War I but was transferred to the United States where he completed his mission in Michigan. He has been a member of the superintendency of the MIA and a member of the Sunday School board in the Pioneer (Salt Lake City) Stake, and a member of the high council of both the Pioneer and Bonneville (Salt Lake City) stakes; he has served in the Yale Ward bishopric and was bishop of the Yale-

crest Ward for six and one-half years before his call to the Church welfare committee. Mrs. Love (a sister of Elder Rulon J. Sperry recently appointed president of the Netherlands Mission) will accompany him to his new field of labor.

13 SPECIAL programs at Sacramento meetings noted the 127th anniversary of the restoration of the Aaronic Priesthood.

Mothers were honored on Mother's Day by the Sunday Schools of the Church.

Elder Nicholas J. Teerlink, formerly first counselor, was sustained as president of the Wells (Salt Lake City) Stake, succeeding President Fred W. Schwendiman. His counselors are Elders Clarence E. Schank and Fred A. H. Rohlfing. Elder Schank served as second counselor to President Schwendiman.

19 LONG BEACH Fourth Ward won the senior division of the All-Church volleyball tournament held in Salt Lake City. Their fellow stake members from California, Long Beach First Ward, won the All-Church junior division volleyball tournament. Placing in the finals of the thirty-two team senior tournament were Clearfield First Ward, North Davis (Utah) Stake, second; Valley View Ward, Wilford (Utah) Stake, consolation, and Mesa First Ward, Maricopa (Arizona) Stake, sportsmanship. Placing in the sixteen-team junior tournament were North Thirty-third Ward, Bonneville (Salt Lake City) Stake, second; Henefler Ward, Summit (Utah) Stake, consolation; and Logan Fourteenth Ward, Logan (Utah) Stake, sportsmanship.

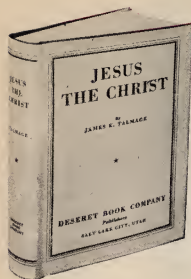
20 PRESIDENT David O. McKay dedicated the chapel of the San Rafael Ward, San Francisco (California) Stake.

Elder Ezra J. Nixon, formerly second counselor in the Roosevelt (Utah) Stake presidency, sustained as president of that stake, with Elders Paul Murphy and Dwaine Buchanan as counselors. President Hollis G. Hullinger and his first counselor, Elder Clifford E. Drollinger, were released.

Elder William B. Wallis sustained as president of the Uintah (Utah) Stake, with Elders C. Laurence Fos and Franklin R. Walker as counselors, succeeding President Archie Johnson and his counselors, Elders Jesse A. Haws and Lynn N. Murdock.

THE IMPROVEMENT ERA

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(Top) A reproduction of a painting by C. C. A. Christensen, a member of the handcart company. The picture now hangs in the Church Historian's Office. (Below) Reproduction of a painting by W. H. Jackson. Devil's Gate is in the background.

"Hurrah, Hurrah

*for the Handcarts"**



NO EL DORADO, no Seven Cities of Cibola, no Fountain of Youth lured these handcart pioneers who importuned President Brigham Young that they might walk to Zion. No Midas' gold awaited them at the end of the thousand mile journey on foot; not even the dream of better homes beckoned them on their desolate trek. But the ideal of the newly restored gospel, the testimony of the martyred Prophet and Patriarch, the practical application of the religious principles impelled these Saints, unseasoned in the manner of travel on the rugged plains, to undertake the arduous journey.

From northern Europe they came—from the verdure of rolling hills and tree-covered mountains, from the lands of plentiful rain and mild sun, from the lands of well-traveled roads. And then came to a barren land, bereft of trees and shrubs, of grass and flowers, a land of unbroken mountain trails, of blistering heat and of biting cold. But they came! The spirit of "gathering" was strong upon them;

no hardships could stay them; no discouragement could stop them.

Over the barren desert they walked, shoes finally disintegrating in the trackless wastes, clothes wearing out under the stinging sands, the pitiless sun, and the bitter frosts; but their spirits never faltered. They were sustained by the buoyancy of their ideals and the song that encouraged them:

"For some must push and some must pull,

As we go marching up the hill:

So merrily on the way we go

Until we reach the valley, Oh!"

The song rang out that no disaster was too great to cloud the vision of their ultimate destination: the Zion of the latter days. Old socks, soled with canvas, kept out most of the cacti thorns, protected from the razor-like rocks. Clothes, even the same worn in the daytime, protected during the bitter snowy nights. Saddlebags were boiled and the liquid used to maintain the ebbing strength of the Saints; food was rationed to the last ounce to preserve their lagging energy.

*This was the ringing cry as the handcart companies marched across the plains, THE IMPROVEMENT ERA, volume 12, part 2, pp. 720-723.

Even after the hard march of the day, songs were sung to the accompaniment of the hammers and the saws that repaired the frail carts on which all the worldly possessions of the immigrants were carried. The clank of tools on axles was punctuated by the music of the cornet that played loved tunes and served to summon all to morning and evening prayers. When the handcarts could no longer be mended, without a murmur these stalwart Saints redistributed their already scanty loads, even burning needed bedding and clothing to assure that they could reach the valley.

Fear of the unknown must ever have tugged at their hearts: the wail of the coyote, never heard in their gentler homelands, the rush of the marauding Indians who stole cattle and oxen albeit they did not injure the pioneers themselves, the harshness of the land they must conquer—all these must have pulled at their hearts and minds; but they did not falter; their faith carried them forward against all fears, over all obstacles.

Small wonder that President Brigham Young led a company to meet the first of these stalwarts as they arrived in Emigration Canyon after their three-months' journey from Iowa City to Salt Lake Valley. How joyful must have been the last stretch to the center of Zion encouraged by Captain William Pitt's brass

band, a company of lancers, and led by President Young, Heber C. Kimball, General Daniel H. Wells, and others from the valley.

These were the first handcart companies who came. Desperate as had been their advance across the wastes and seemingly unassailable mountains, there were others whose trek was even worse. So great was their suffering, so hazardous their march, so devastating their losses that at October conference President Young openly cried when he described their sufferings and asked for volunteers to go to their rescue.

Words are feeble instruments measured against their devotion to the gospel they espoused; little can emphasize the ideals that impelled them onward. In song, in story, in marble, in bronze, in oils, we try to honor them—but rather the bowed head, the solemn vow to follow their example than the noisy accolade—these are the only true tributes that Latter-day Saints can pay to these handcart pioneers of 1856. From their example we can gain added courage to live that we in turn may inspire others to a like integrity and devotion to the Church. Then and then only will they not have lived in vain; then and then only will these long-dead pioneers arise to call us blessed.

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR



Two views of the statue of the handcart pioneers in Temple Square. The sculpture is the work of Torleif S. Knaphus.



Poetry

THEY CAME WITH FAITH

By Mabel Jones Gabbott

THESE ARE no barriers where simple faith
Impels a people; the pioneers could cope
With pillaged homes and burnings, despair
and death;
Mountains miraculously harbored hope
For these, hounded by mobs; the unknown
plains
That reached across the vast unfettered
land
To towering peaks silvered by summer rains
Had less of fear than safety near at hand;

And nothing was impossible, it seems;
Shoulder to honest shoulder they fought it
through;
They harnessed canyon coolness for parched
dry clods;
They conquered crickets, drouth, and wicked
schemes;
They set His kingdom in the valley true
And strong, because they came with faith
in God.

WHEELS OF PROGRESS

By Grace Barker Wilson

WHEN lately I surveyed an open tract
Of untilled prairie land,
I came upon a broken wagon wheel
Half buried in the sand.

No wheel of modern manufacture, this—
A relic of past years
When covered Conestoga caravans
Crossed wide frontiers.

No doubt the wagon train continued on
And reached a rest well earned.
One wheel was broken and discarded, yet
The wheels of progress turned.

DESERT IN BLOOM

Bertha Wilcox Smith

THE FABRIC of the desert is not pliant;
The growth of bristling spine is harsh,
severe;
The posture of its trees is strange, unyield-
ing;
But those who view its prodigal unfolding
Become aware of mellowness, the more
Appealing in a land of meager moisture,
Of cracking earth, ribbed rock, relentless
sky,
Against the gray-green of the world about
them.

Pale yucca candles waver in the wind;
The palo verde shakes out golden petals
To lay a shadow pattern on the sand;
Intrepid stalks of ocotillo toss
Gay, scarlet tassels on the amber air;
Each plant has garnered food and stored
it deep

Within the hostile thorn, the branch, the
root
Against the day the desert comes in flower—
Its tender moment—its high, sentient hour.

SALT LAKE CITY

By Catherine E. Berry

THIS is the place—this wide plateau that
lies
With greening breast and rimmed by peaks
that rise
With sturdy walls and solemn majesty
Against the wide blue heavens—here can be
A home for wanderers, a quiet place
To worship God, to build upon this face
Of earth that holds the riches of God's
hand,

A better way of life, where temples stand
In close community with homes that hold
The steadfast hearts God gathered in this
fold.

This is the place—when in the long ago
Those words were spoken here, that all
might know
God's promise was fulfilled—so now today
A city stands with all its vast display
Of homes and industries and beauty's gleam,
A monument to those who held a dream.



Hal Ramey Photo

JOSHUA TREES

By Louise Darcy

THESE creamy blossoms with pale beauty
stand,
A landmark in the desert, towering height,
Great Joshua trees, guide to the promised
land,
Another Zion on a western site,
A newer land. Onward the Mormons came
Where cousin to the garden lily bloomed;
From Bible pages they gave flowers their
name.

A clustered loveliness that whitely loomed
In barren country; through the arid waste
The dedicated hand went day by day,
Cherishing petaled splendor there to taste,
Green branches, living guideposts on the
way,
Marking the wilderness for those who
knew
That faith finds hallowed beauty in each
view.

DESERT SCENE

By William Allen Ward

AT NIGHT the desert moon
Is a pirate ship of old,
Riding a storm-torn sea
In search of hidden gold.

TO MY CHILDREN

By Donna Mae Bacon

YOU are the dreams I dreamed about,
My hopes and longings, too.
The success I always hoped to have
Has all turned into you!

You are the oceans I longed to cross,
The trips I planned to take,
You are the lovely things I'd buy
With money I thought I'd make!

You are the jewels which adorn my life
And all my antiques rare;
You are my palaces of silver and gold,
My castles in the air.

THE PASSWORD

By Lalia Mitchell Thornton

WHETHER the city be Eastern or Western,
What does it matter where I shall
reside?
Whether the city be Northern or Southern
What shall it matter, if joy shall betide?
What does it matter if urban or rural?
What does it matter the place of my home?
What does it matter if love is the password,
Mine to be cherished, wherever I roam?

FLEETING

By Jane Merchant

SOMETIMES I have spontaneously revealed
To friends, assured of understanding,
some
Intense desire that I had long concealed
Or quoted certain phrases that had come
To light my way through passages of dark
Bewilderment—in eagerness to share;
And then my friend's unthinking, light
remark
Has left me shivering in an alien air.
And doubtless I, unknowingly, give much
The same dismay to those who trust in me;
Yet when, for fleeting moments, two hearts
touch
Without reserve, in perfect sympathy,
They each retreat, in shy, alarmed defense
Of their innate, intrinsic reticence.

SMALL BROTHER

By Eleanor Alletta Chaffee

I MUST remember to read him
A fairy tale surely at eight.
What is the news—have they taken
The Ridge again—or will they wait?
I must remember to make him
The cake with pink icing tonight.
What are the headlines—our missions—
Are they back from their mission tonight?

I must remember to tell him
His prayers for his brother are heard.
Why am I reading this over again
When my heart knows each sentence, each
word?

THE IMPROVEMENT ERA

The Editor's Page



HANDCARTS

by President David O. McKay

THIS IS THE centennial summer of the noble handcart pioneer experiment in Church immigration. Our Church histories record that ten such companies, with a total of approximately three thousand souls, made the trek across plain and mountain between the years 1856 and 1860. Two of these companies started their journey too late in the season and were caught in the early storms.

Often, in recounting experiences of pioneer hardships, the man receives the plaudits of the multitudes, and he is praised for his successes, when in reality he owes his success to the quiet little woman who urged him on in the face of disaster, who hid her own sorrows and fears deep in her breast, and urged him on, saying, "Win; you can, you must, you will."

Such were the men of the handcart companies. They risked all; they had risked life and everything they had and were willing to endure any hardship for their knowledge of the restored gospel. But by their side were wives who walked every step of the way on the long, hard journey; mothers carrying their babes.

I recall the story of one pioneer woman. Her family were members of one of the late companies of 1856: They pulled their handcarts with men and women oftentimes harnessed as beasts of burden. One morning, thirteen persons were placed in one common grave before the journey was resumed. Standing beside that open grave was the widow of a man who was one of the thirteen. Clutching at her skirts was a little boy named John, burying his face in her dress to hide his tears. After the brief services the company moved on. The newly widowed mother and her small son trudged over the plains.

There is a story worthy the artist's brush; there is a story to inspire the poet's pen. They reached their destination, the Salt Lake Valley, because

they were rescued by understanding folk who came out to meet them.

In 1922, that same son, his hair then white, and with a flowing white beard, accompanied Sister McKay and me to Europe, to be a missionary! He was over seventy years of age. He related this story of the handcart company to us; then he told us how he had said good-bye to his mother before leaving for his mission. I am going to use his words as I remember them:

"Before I left Salt Lake City a few days ago I went to say good-bye to my mother. She was in a rocking chair. I said, 'Mother, I have come to say good-bye to you; I am going on a mission.' As she started to rise, I offered to help her, but she resented it, as every elderly man or woman does.

"She faced me and said, 'Well, my boy [seventy-two years old!], you are going on a mission.'

"Yes, Mother. Have you anything to say?"

"Yes, I have just this to say to you: Always honor the priesthood."

Her faith paid dividends in service throughout all the long life that had been given her. Her son, too, knew the value of that faith.

WHAT was the purpose of such pioneer men and women? What was their motive? As a prominent non-Latter-day Saint educator once summed it up: "Not for all the gold in California, but that they might worship God according to the dictates of their conscience." Such was their motive—to build the Church and to revere the principles revealed and restored to mankind.

What a heritage that we of the Church have been given by the pioneers of 1847, these handcart pioneers about a decade later, and the other pioneers whom we honor equally this month. And what a responsibility we have to pass this possession on untarnished!



The Second Death

Question:

"In teaching the theology class in Relief Society a question arose on which we would like to receive the answer if possible. I do want to teach only that which is true. The question is on the fourteenth chapter of Helaman and centered particularly in the 17th and 18th verses where Samuel says:

"But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

"Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness."

"Now on first reading, this conveys the idea that Samuel is referring to sons of perdition, and, following the cross reference to Alma 12:16, we get the same impression that the second death is an everlasting death as to things pertaining unto righteousness. Also in Jacob 3:11, 'O my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell that ye may not become angels to the devil, to be cast into that lake of fire and brimstone which is the second death.'

"Our stake leaders explained that this second death, or spiritual death, meant anyone who did not attain the celestial kingdom; in other words, anyone who did not receive the presence once again of God the Father. Now with this idea all who go to the telestial and terrestrial as well as sons of perdition, suffer the second death. Or were these people spoken of by Alma, Jacob, and Samuel so wicked and of such a murderous nature that they were about to fall under the same curse as the devil and his angels?"

Answer:

It is very clear in the Doctrine and Covenants 76:30-37, that the only persons who will be completely overcome by this dreadful fate are the sons of perdition, who go with the devil and his angels into "outer darkness." All the rest of mankind, even the wicked, will receive some measure of salvation after they suffer the wrath of God. However, they will of necessity be brought to repentance and acceptance of the gospel of Jesus Christ as far as it will apply to them. They will not be given the ordinances which do not pertain in their kingdoms. From the reading of other passages we discover that there will be great multitudes embracing the vast majority of mankind, who will never

be privileged to come back to dwell in the presence of the Father and the Son. These receive banishment from their presence, but not entirely do they get beyond the divine benediction.

The Lord said in the Sermon on the Mount:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Lord has given us a definition of spiritual death¹ which was pronounced upon Adam and Eve after their transgression. This second spiritual death is partaken of by every soul who has not repented of his sins and obtained a remission by baptism in water, and the baptism of the Holy Ghost by the laying on of hands. Of these the Lord said:

"And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

"And that they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not;"

The time will come when "every knee shall bow to me, and every tongue shall confess to God," that Jesus is the Christ,² and all who are worthy of a place in any of the kingdoms of glory will have to learn to be obedient to the divine laws by which they will be governed. All who refuse will have to go with the devil and his angels into perdition. This group will be composed of those who have known the light and have had a testimony of the truth and who have sinned against the light beyond the power of repentance.

"Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

"These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—

"And the only ones on whom the second death shall have any power;

"Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath."³

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

(Continued on page 542)

¹Matt. 7:13-14.

²D. & C. 29:41-44.

³Id., vs. 43-44; italics added.

⁴Romans 14:11; italics added.

⁵D. & C. 76:35-38.

President Joseph Fielding Smith



IN JANUARY 1841 the Lord gave a revelation to the Church, calling Hyrum Smith to "... be a prophet, and a seer, and a revelator ... [to] act in concert also with Joseph [Smith, his brother] ... and receive, and be crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon ... Oliver Cowdery." (D & C 124:94-95.) He was promised, furthermore, that his name should be had in "honorable remembrance from generation to generation, forever and ever." (Ibid., 96.)

How literally that promise has been fulfilled, not alone through his unexcelled devotion and loyalty to truth which won for him a martyr's crown, but also through an illustrious posterity who have borne his name! Hyrum's son, Joseph F. Smith, became the sixth president of the Church. Today, his oldest living grandson, Joseph Fielding Smith, is the president of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. In an almost unbroken chain, the name of Hyrum Smith has for 115 years been had in "honorable remembrance" in the presiding councils of the Church. Such are the rewards of his sacrifice and loyalty to the Church and kingdom of God.

President Joseph Fielding Smith has inherited in rich measure the dauntless courage and the unswerving devotion to duty which have characterized the lives of his noble ancestors. For more than forty-six years as a member of the Council of the Twelve he has been a fearless defender of the faith and an untiring preacher of the gospel of repentance. In his vigorous denunciation of the theories of men which would negate the truths of the restored gospel, he has often drawn the criticisms of some of the exponents of the theories he has assailed, but seldom has he failed to win the admiration and respect of his severest critics because of his scholarship and the consistency of his course, which is as undeviating as the stars of heaven. No one ever has had occasion to question where he stood on any controversial issue.

We who labor in the Council of the Twelve under his leadership have occasion to glimpse the true nobility in his character. Daily we see continuing evidences of his understanding and thoughtful consideration of his fellow workers in making our assignments and in co-ordinating our efforts to the end that the work of the Lord might move forward. We only wish that the entire Church could feel the tenderness of his soul and his great concern over the welfare of the unfortunate and those in distress. He loves all the saints and never ceases to pray for the sinner.

With remarkable discernment, he seems to have but two measures in arriving at final decisions. What are the wishes of the First Presidency? Which is best for the kingdom of God? In his profound gospel writings and in his theological dissertations, he has given to his associates and to the Church a rich legacy which will immortalize his name among the faithful.

President Smith was born July 19, 1876, in Salt Lake City, Utah. It is our honor to join with his remarkable family who have such a deep affection for him, and with the host of friends and admirers who love the truth, in extending to him on his eightieth birthday our affectionate regards and sincerest felicitations, and to declare to the world, as was said of his noble grandsire: "From age to age shall [his] name go down to posterity as [a] gem for the sanctified." (See *ibid.*, 135:6.)

In the true brotherhood of the Master,
Members of the Council of the Twelve Apostles,



Nancy A. Lee.
Franklin D. Richards.
Eugene A. Benson.
Mark E. Peterson.
Henry A. Monte.
Arthur L. Stanley.

Marion L. Romney.
Richard L. Richards.
Adam S. Brimmon.
Richard L. Evans.
George J. Morris.



If Your Wish Could Come True

by Doyle L. Green

MANAGING EDITOR

HAVE YOU ever been in a large print shop? It is a most interesting place, with many machines and tools and gadgets and presses, and much paper and ink. In cabinets and cases are thousands of tiny metal objects with letters and numbers and other characters on them. When highly-trained and experienced workmen—typesetters, make-up men, and pressmen—properly apply their skills, they can produce a printed page such as the one you are now reading. When they put these pages together, they make a magazine or a book.

To transform an idea from a person's mind into a printed book is a long and highly technical process. First of all, of course, the idea has to be written. Next comes careful editing, to make sure that such things as spelling and grammar are correct, and all the commas and periods are in the right places. Then it is "set" on a machine which makes a "line of type," molded out of lead. Finally, these "lines of type," along with titles and illustrations, are put together as a page. After this goes through a number of other processes, it is finally printed, folded, trimmed, and bound.

This procedure requires constant checking and re-checking, reading and re-reading. After this article was written, for example, it had some fifteen readings in copy and proof by eight editors and proofreaders before it was ready, finally to be printed.

One of the largest and most interesting of all books is the unabridged dictionary. Do you remember when you first saw one of these big books? So large and impressive it was, it seemed that it required, and deserved, a separate stand to hold it. Next time you have a chance, examine one carefully. The one in our office is

eight inches thick, with 3,350 pages, eight and a half inches by twelve inches in size. In it six hundred thousand different words and subjects are explained. To put the book together the publishers used twelve thousand pictures, many in color, and words made up from sixty million letters. What a project! Hundreds of experts worked years to produce it.

What would you say if you heard this story? Many years ago, a man seeking revenge for being fired from his job, placed a large time bomb in a printing plant. When the missile went off in the middle of the night, it completely demolished the place. Later, when the workmen were cleaning up, they found in the rubble a big book which had come about in some mysterious way purely as a result of the explosion. Examining it they found it to be an unabridged dictionary. What an accident!

Of course the whole idea is fantastic, completely impossible, and no normal person would give the story a second thought. Such a thing just could not happen.

Now you may wonder what all this discussion of print shops and books and bombs has to do with the subject of this article. There is a connection. It was brought to our minds by the statement of a great man—a scientist—who said, recently, that it is just as reasonable to believe that the unabridged dictionary came into being by an explosion in a print shop as it is to think that the universe came about by chance. What a comparison! It was his way of expressing his unquestionable belief in a Creator.

Many men have told of the marvels of the earth and of the universe as we know it. Could all this possibly have come about by chance? Donald

THE IMPROVEMENT ERA



—Heinrich Hofmann

Christ at Gethsemane.

AUTHOR'S NOTE

SO MUCH has been written and spoken concerning our Lord and Savior, Jesus the Christ, that it seems, at first glance, futile to attempt to contribute more to the story. Our library shelves are bulging with books—dozens upon dozens of them—which treat the life and teachings of the Savior. Most of these have been written by eminent

scholars, philosophers, historians, and learned churchmen. To read everything that has been written about Jesus would in itself be a mammoth project.

Among books written by and for members of the Church of Jesus Christ of Latter-day Saints, the scholarly work, *Jesus the Christ*, by Dr. James E. Talmage is a classic. It was written on assignment of the presiding Authorities. First published by the Church in September 1915, it has gone through fifteen editions with very few alterations, corrections, or additions.

Elder Talmage's book and these articles have been chosen as the reading course for the Mutual Improvement Associations for 1956-57, 1957-58.

There is no thought that the present writer can in any measure add to Dr. Talmage's masterful work. The purpose of these articles is rather to attempt to present the story of our Lord in a more simplified and perhaps in a more graphic way, with the hope that it will be more easily read and understood by the young people of the Church.

President J. Reuben Clark, Jr., of the First Presidency, devoted, lifelong student of the Savior, has kindly given permission for his book, *Our Lord of the Gospels*, to be used as a guide in the preparation of certain phases of this work.

It is hoped that during these two years, every member of the Church will carefully and prayerfully read, study, become well acquainted with, and learn to love, the story of the Messiah and his teachings.

H. Menzell, director of the Harvard Observatory and one of the world's leading astronomers, recently pointed out, in a graphic way, some startling facts about the vastness of creation. "Our sun," he wrote, "is only one of approximately one hundred billion stars that make up our galaxy. Also, there are probably more than one million galaxies within the reach of our greatest telescopes. Hence, if each star had ten planets around it, the total number of planets would be about a billion billion. Planets would then be as numerous as the grains of sand in a pile as large as the Empire State Building." (This is the famous skyscraper in New York City which, with its 102 stories, is the highest building in the world.)

Compare the planet which we know best, our own world, to a letter in the unabridged dictionary. Which is the greater? Now compare the size of the unabridged dictionary to the size of the Empire State Building! Foolish, isn't it? How can anyone say that if the unabridged dictionary could not have come about by chance,

that the universe and man in it just happened?

MANY YEARS ago there lived a young king by the name of Solomon. He was so good that the Lord appeared to him one night and made him a startling offer: "Ask what I shall give thee."

The young king's answer was, "Give me now wisdom and knowledge. . . ."

This wonderful, true story we can read in the Old Testament.¹

In fiction, too, there was a man by the name of Aladdin who could merely ask and get anything he wanted—that is, after he rubbed his magic lamp and the genie appeared.

Almost everyone of us, at one time or another, may have dreamed that he could make a wish and have it come true. If this privilege were really given to you, what would you ask for? A precious gem that you could sell for a million dollars? The key to building a moon rocket or a

(Continued on following page)

¹See II Chron. 1:7-10.



IF YOUR WISH COULD COME TRUE

(Continued from preceding page)

space platform? The gift of knowing today what is going to happen tomorrow?

Of all the things you might ask for or might obtain by any means, nothing could be as important or as valuable to you as to know this: that Jesus Christ is, in very deed, our Creator and our Lord, as well as our Savior.

In our early youth, it is sometimes difficult to understand why this knowledge is so important. A look at some of the things we are familiar with, may help us to see why.

More than we sometimes realize, the way we act, the things we think and do, the plans we make, and in fact, the whole course of our lives are determined by our belief in Jesus Christ.

Remember in Primary when you learned the Articles of Faith? Remember the very first one: "We believe in God the Eternal Father and in his Son, Jesus Christ, and in the Holy Ghost?" This article of faith is fundamental to all of our beliefs.

When you say your prayers, to whom do you pray? Our Father in heaven, in the name of Jesus Christ! And when you were blessed, when you were baptized and confirmed, and when you young men were ordained to the priesthood, these ordinances were all performed in the name of Jesus Christ. When the Sacrament is blessed or when a chapel is dedicated or when a sick person is anointed with oil, or when a couple is married in the temple for time and all eternity, it is all done in his holy name.

The gospel that means so much to us, is his—the gospel of Jesus Christ. The Church to which we belong is his—the Church of Jesus Christ of Latter-day Saints.

If Jesus were only a man, then life to us would lose its meaning. We would have no way of knowing about God or about the creation or why we are here or how we should live. The Bible and our other scriptures would be false. Joseph Smith's story would be untrue. The lives and testimonies of the pioneers and prophets would be wasted.

In view of all of this, we must agree that nothing is more important to each of us than to know that Jesus is what he said he was—the Son of

God, the Creator of the world, our Savior, and our Lord.

We know that a man named Jesus, who was called the Christ, did live upon the earth. This is a matter of history. He was born a babe in Bethlehem and lived in the country we now call the Holy Land for some thirty-three years.

Wouldn't it be wonderful if we could know Jesus personally, as his apostles knew him? Some of them were with him almost daily for months. They walked with him down the streets and through the fields. They sailed with him on the Sea of Galilee. They shared their food with him. They slept in the same house. They heard him preach and teach. They saw him heal the sick and restore sight to the blind. But since this glorious privilege is not ours, we must learn about him in other ways.

The story of his earthly life is recorded in one of the greatest of all history books—the Holy Bible. What a remarkable story it is! There is nothing like it in all of history.

Jesus was a member of a race of downtrodden people. He was born into the humble home of a carpenter. He was not well-schooled or well-trained as the world views training. He wasn't widely traveled; in all his life he journeyed only a few miles from the place of his birth. He wasn't wealthy; his only earthly possessions were the clothes he wore. He wasn't an influential man in the government. He wasn't a leader of armies. He wasn't a writer. He

was personally known to but few. Only three of his thirty-three years were spent in active teaching. At the end of his short life he was nailed on a cross between two thieves. His own people crucified him.

The marvelous wonder is that this Jesus of Nazareth has had a far greater influence upon the world than any other individual who has ever lived in it. We celebrate his birth each Christmas as the principal event of the year. His coming into the world was so important that we reckon our time from it, and historical events through all ages are recorded as having happened so many years before or after his birth. Millions upon millions of people try to live as they think he would have them live. They accept without question everything that he said, and they look upon the brief record of his life as the greatest literature ever written. Numerous people have devoted all their efforts to serving him. Many have lost their lives rather than deny him. Because of the way he lived and the things he taught, he "stands first, foremost, and alone." No one who has ever lived on this earth can compare with him.

Why is all of this true? There can be only one answer: He was the Son of God. He came to this earth to set up his Church, to teach the great plan of salvation and eternal life and to bring us back into his presence and the presence of our Father in heaven, to live, if we are worthy, in joy and happiness forever!

It is not the purpose of this writing to consider Jesus only as a man, but rather to consider him as the Son of God. We will study about him as Creator of the world, as Jehovah, the God of Adam and Noah, Abraham, Isaac, and Jacob, the God of Israel—the God of the Old Testament. We shall study about him as our Savior and our future king.

It seems like a big step down from being the Creator of the world to becoming a lowly mortal; yet this is the step that Jesus took. It seems incredible that a babe born in a manger should become the Savior of the world and ruler over all who have lived thereon; still, this is part of the wondrous story.

(Next month: BEFORE THIS WORLD, WHAT?)

OF LIFE AND FAITH

By John W. Fitzgerald

HE KNEW the value of the gospel plan. He lived and preached its lasting verities.

He understood life's stern realities. Would make of him a better, mightier man. He lived each day, yet with mind he'd scan The future and seek ways of bettering the world.

The truth encompassed him and ran Through all he did, like star-lit flags unfurled.

Now stands he on the heaven-reaching hill, In spirit strong and well and free. He knows at last the all-soul filling thrill Which good men feel upon that boundless sea.

He is not dead; he lives, yet reverent still He climbs to greater heights, to progress endlessly.



—Photograph by Hal Rumel

In the Desert is *STRENGTH*

by John M. Freckleton

"From ancient times men have sought the desert as a place for dedication."

A LOVE FOR the out-of-doors does not necessarily make one an escapist. One feels reluctant to agree that a longing to wander out into the great multi-colored, wind-carved desert is the manifestation of a wish to flee the tedium of organized society, the dullness of routine occupations. One prefers to feel that the call of the out-of-doors is the call of the world of beauty. Opening one's eyes to the vista of glowing cliffs towering above misted distances is the opening of one's mind and heart to a sea of spiritual and moral strength.

There is a wonder beyond imagination in the subtle beauty of the red deserts of Utah and Arizona. One who spends time alone in the silence of the Wayne Wonderland or Monument Valley becomes aware of a surging life dwelling unsuspected within himself. Nor is it necessary that one be in the desert of the southwest to feel this stirring within the soul. Another kind of desert is the forested wilderness of our sky-sweeping mountains. Here are the solitude and grandeur that a desert provides the seeker.

One may go into the mountains on the pretext of hunting or fishing. But few are likely to come back from them unmoved by the strength that they put into men. So, although hunting and fishing continue to be pretexts for seeking this special desert, the soul of a man leads him.

Yet many who do not actually visit the mountains or venture into the deserts find a region in which they gain new life and strength. This is the desert of the starry sky. Men of all times and places have looked deep into the void of time and space and found in their contemplation of the stars an awakening strength and faith yet unevoked. Those with the impetuosity of the youthful and those with the circumspection of the old alike find necessary strength as they turn their eyes to the star-filled sky.

From ancient times men have sought the desert as a place for dedication. Long ago, John the Baptist moved out into the desert. In this action, he had a precedent. Sages, thinkers, and prophets before him had turned to the desert as a means of finding the strength within them and knowing God. Moses was only a shepherd in the wilderness when he met the power of God in the burning bush. Moses lived a long while in the desert. The desert was in him when he led a reluctant nation down the road to immortality.

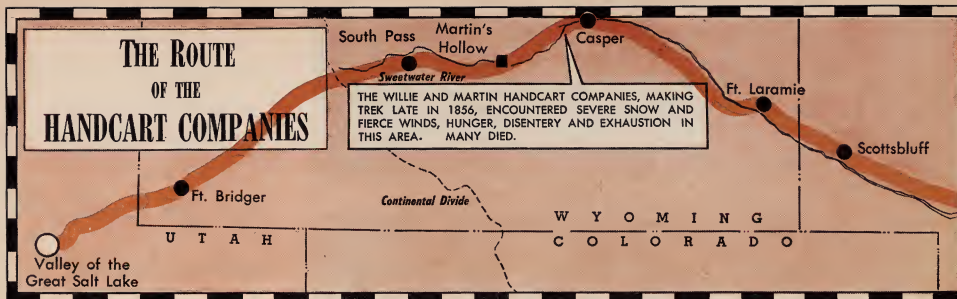
And after John the Baptist had lived most of his lifetime in the desert, he paid homage to one greater than himself, his relative, Jesus the Christ.

Jesus of Nazareth, who turned his own footsteps into the paths of the desert, knew himself to be the Son of

God. He did not go into the desert merely to be tempted by Lucifer. The tempting of the Messiah was the fallen angel's own idea. But Jesus, who was called Joshua among his own people, had need to establish firmly his ties with the ultimate source of all moral power and spiritual strength. He spent forty days and nights in the wilderness, fasting and praying. He came forth filled with power over life and death. Why did he go into the desert? For the vast work he was ordained to do, Jesus must have had need of a desert greater than the dimensions of a room, or a house, or a village.

One need not apologize for a desire to go out into the deserts of the world. Many have found the road to glory there. One has more need to apologize for the desert within himself. If the individual harbors a wasteland within his soul, he can find no strength from gazing at an endless sweep of pinnacle and canyon. The mountains and the stars elicit the immortal strength that is within us; if we are barren, the desert must fail.

We cannot go to the desert to escape our destiny; we should go to the desert to find it. We do not seek the desert to escape from ourselves; we seek the desert to find ourselves. In the stars, among the mountains, and in all kinds of deserts we can approach the throne of God.



THE HANDCARTS OF '56

by Gustive O. Larson

PROFESSOR CHURCH HISTORY AND PHILOSOPHY
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And ye are called to bring to pass the gathering of mine elect; . . .

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked. (D & C 29:7-8.)

DID A PEOPLE ever devote themselves more assiduously in performance of divine commission than did members of the Church of Jesus Christ of Latter-day Saints in gathering Israel out of Babylon to help build God's latter-day kingdom? To that end the Perpetual Emigrating Fund was created in Salt Lake City in 1849 and incorporated as a company two years later. Its first objective was to bring in the Nauvoo exiles who were stranded at the Missouri River, virtually without means to continue their flight to Zion. Even before that task was completed in 1852, the Fund became available for the rescue of the "Lord's Poor" from their European homelands.

Tens of thousands from overseas had responded to the message of the restoration, universally accompanied by the spirit of gathering. While the Nauvoo refugees had remained on the Potawatamie lands in Iowa, their settlement had served as a stopover base for the European converts who

could not make the through journey to Salt Lake Valley. But when the Iowa base was abandoned, the Presidency instructed, "Let only those leave England who can go through either on their own means or by means of the Emigrating Fund."¹

Such instructions were disappointing to the thousands of poor Saints heavily charged with the spirit of gathering. Wrote Orson Pratt as he turned the British LDS Mission presidency over to Franklin D. Richards in the fall of 1851:

We would hardly judge that there were a hundred families among the Saints in Great Britain who are able to go direct from this to the Salt Lake basin. . . . We are in hopes that the time will soon come when there will be capital sufficient to enable the Saints to pass on to the place of their destination without any delay.²

When President Richards introduced the subject of assisted emigration to the British Saints, there was enthusiastic response. Contributions to the Emigration Fund reached a total of 1440 pounds in 1852, which amount equaled that raised in Utah. Nearly seventeen thousand Zion-bound emigrants sailed from Liverpool between 1848 and 1855, with the number reaching 4225 in the last single year. London and Liverpool bank deposits available to the LDS Emigration agent amounted to thirty thousand pounds (\$150,000) between 1852 and 1855, and President Richards drove favorable bargains with the shipping companies.

But in spite of prodigious exertions, the objectives of the emigrating program failed to measure up to expectations. Transportation costs increased rapidly from year to year, and the emigrating company became financially embarrassed through failure of its beneficiaries to repay their loans. Unless some new method could be devised, the gathering of the Lord's poor would soon come to a standstill.

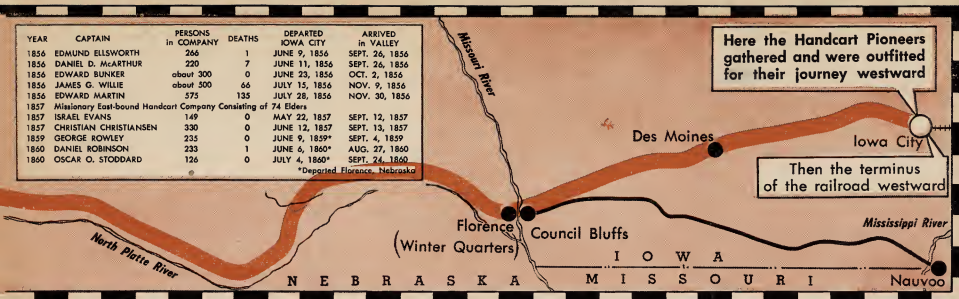
In this crisis the handcart experiment was born. It was neither new in concept nor practice for it had been discussed since 1851, and wagon train emigrants often demonstrated that by walking they could outdistance the ox-teams. Novelty lay in encumbering the walking emigrant with a load to push or pull across the plains.

Foreshadowing the advent of handcart transportation came a general epistle addressed to the Saints in October 1851:

The voice of the good Shepherd is to all Saints, even the ends of the earth; gather yourselves together, come home; . . . Some of the children of the world have crossed the mountains and plains from Missouri to California with a pack on their backs to worship their god—Gold! . . . Some of the Saints now in our midst came here with wagons or carts made of wood, without a particle of iron, hooping their wheels with hickory, or rawhide or ropes, and had as good and safe a journey as any in the camps, with their well-wrought iron wagons; and can you not do the same? Yes, if you have the same desire, the same faith. Families might start from the Missouri River with cows, hand-carts, wheel-barrow, with little flour and no unnecessary and come to this place quicker, and with less fatigue, than by following the heavy trains with their cumbersome herds, which they are often obliged to drive miles to feed. Do you like this way of travelling? Do you think salvation costs too much? If so, it is not worth having.³

The financial strain upon the emigrating company in 1855 made con-

THE IMPROVEMENT ERA



tinuance under the old plan impossible. Brigham Young, as president of the company, wrote to Franklin D. Richards in England as follows:

I have been thinking how we should operate another year. We cannot afford to purchase wagons and teams as in times past, I am consequently thrown back upon my old plan—to make hand-carts and let the emigration foot it, and draw upon them the necessary supplies, having a cow or two for every ten. They can come just as quick if not quicker, and much cheaper—can start earlier and escape the prevailing sickness which annually lays so many of our brethren in the dust. A great majority of them walk now even with the teams which are provided, and have a great deal more care and perplexity than they would have if they came without them. They will only need 90 days' rations from the time of their leaving the Missouri River, and as the settlements extend up the Platte, not that much. The carts can be made without a particle of iron, with wheels hooped, made strong and light, and one, or if the family be large, two of them will bring all that they will need upon the plains.

If it is once tried you will find that it will become the favorite mode of crossing the plains; they will have nothing to do but come along, and I should not be surprised if a company of this kind should make the trip in sixty or seventy days. I do know that they can beat any ox train crossing the plains. I want to see it fairly tried and tested, at all events, and I think we might as well begin another year as any time and save this enormous expense of purchasing wagons and teams—indeed we will be obliged to pursue this course or suspend operations, for aught that I can see at the present. . . .

It will become important for you to forward us a list of their names and advise brothers Taylor and Spencer that they may make arrangements accordingly. If they will do this, nothing doubting, I can promise them that they will be met with provisions and friends far down on the plains, perhaps as low as Laramie if we get their names in time; you know almost everybody has friends and relatives, here now, that when they find their friends are coming will go out and meet them.*

The president had further plans to safeguard the walking emigrants. He
JULY 1956

wrote to John Taylor, receiving agent for the company in New York:

We propose settling colonies at every suitable location along the route of travel where grain can be raised, that in their migration hither the Saints can travel from settlement to settlement and find friends and provisions. The project has also in view the establishment of a daily express arrangement which we ultimately design to have out from the Missouri to California.

The Church leaders' enthusiasm

for the new plan was more than matched by the impatience of European converts who begged for the privilege of coming to Zion under almost any conditions. The plan was therefore announced in *The Millennial Star* as follows:

Let the Saints who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether
(Continued on following page)



"The Handcarts," by J. Leo Fairbanks, a mural in the Bureau of Information, Salt Lake City.

THE HANDCARTS OF '56

(Continued from preceding page)

they receive aid or not from the [P.E.] Fund; let them come on foot, with hand-carts, or wheelbarrows; let them gird up their loins and walk through and nothing shall hinder or stay them.

In regard to the foreign immigration another year, let them pursue the northern route from Boston, New York, or Philadelphia, and land at Iowa City or the then terminus of the railroad; there let them be provided with hand-carts on which to draw their provisions and clothing; then walk and draw them, thereby saving the immense expense every year for teams and outfit for crossing the plains. . . .

We purpose sending men of faith and experience with suitable instructions to some proper out-fitting point, to carry into effect the above suggestions; let the Saints therefore, who intend to immigrate the ensuing year, understand that they are expected to walk, and draw their luggage across the plains, and that they will be assisted by the Fund in no other way.⁵

In his letter of September, President Young promised to forward instructions to Daniel Spencer, agent at Iowa City, regarding the building of handcarts. These vehicles were to be completed before the arrival of the immigrants at that place so that there should be no delay in continuing the journey. An early start was emphasized, and there was ground for the belief expressed that the handcart company could outtravel the ox-team train since it would be unencumbered by large numbers of cattle.⁶

The carts themselves were very simple in construction. They were made of wood, and when properly selected and seasoned, the material proved serviceable enough. However, experience in their use brought improvements in their construction and greater durability. The box construction was usually of Iowa hickory or oak with the shafts of the same material, but the axle was uniformly of hickory. One who had experience with them wrote:

In length the side pieces and shafts were about six or seven feet, with three or four binding crossbars from the back part to the fore part of the body of the cart. Then two or three feet space from the latter bar to the front bar or singletree for the lead horse or lead man, woman, or boy of the team. . . . Across the bars of the bed of the cart we usually sewed a strip of bed ticking or a counterpane. On this wooden cart, with thimbleless axle, having about two and one half inch shoulder and one inch point, were often loaded 400 to 500 pounds of flour, bedding, extra clothing, cooking utensils, and a tent.⁷

Another type known as the family cart was made a little heavier than

the ordinary one and was provided with a top. This type was used for carrying children.

The *Millennial Star* for February 23, 1856, announced that Iowa City had been selected as the outfitting post for that season and that the emigrants would be forwarded from the port of landing to that point via the Chicago and Rock Island Railroad. It continued:

The P. E. Emigrants will use hand-carts in crossing the Plains, in which they will convey their provisions, tent, and necessary luggage. . . . There will of course be means provided for conveyance of the aged, infirm, and those unable for any cause to walk. . . . The first two hundred miles of the journey from Iowa City will be through a settled grain growing country where it is expected that supplies of provisions can be obtained without labor of hauling them any considerable distance. By traveling this distance with carts lightly loaded the Saints will have an excellent opportunity of becoming accustomed to camp life, and walking and thereby be better prepared for starting out on the plains.⁸

It was anticipated that the cost of transportation under the new plan would be nine pounds for each adult and four pounds, ten shillings for those under one year of age.⁹ This practically cut the per capita cost of the previous year in half.

Five companies, including more than 1600 European converts, came to Utah the handcart way in 1856. They included English, Welsh, and Scandinavians. The first two companies, led by Edmund Ellsworth and Daniel McArthur, included 266 and 220 persons. They left Iowa City early in June, followed soon after by a smaller company led by Edward Bunker. The fourth and fifth companies had been delayed in their departure from Liverpool, and after further delay on the American frontier, left Iowa City on July 15 and 26. Although forty percent of their membership remained on the frontier, these companies led by James G. Willie and Edward Martin, still numbered 404 and 576 respectively.

With New York and Boston as ports of landing the majority of the Mormon immigration proceeded from the latter city by rail via New York to Iowa City, Iowa, a distance of nearly 1300 miles. In keeping with the aim to pare expenses, the trip by rail did not permit many comforts. One who crossed the plains in the third company of the season wrote that her

ship's passengers made the railway trip in cattle cars.¹⁰ At least one of the companies of that year slept in a New York warehouse while waiting to continue the journey.¹¹ The fare to Iowa City was quoted at \$11.00.¹²

The frontier agents had evidently not been very successful in providing equipment to meet the needs of the immigrants as they came. A member of the third company passing through wrote that they were delayed for three weeks in Iowa City, and the fourth company reported similar delay, both stating that the carts had to be made as well as yokes, tents, etc.¹³ With the information at hand, it would be difficult to place responsibility for this delay, but it became a contributing factor towards tragedy which awaited the last two companies of the season.¹⁴

The next stopping place was Florence, Nebraska, located on the site of old Winter Quarters, nearly 300 miles west of Iowa City. J. H. Latey, in a letter from Florence to John Taylor on August 14, said of the first two companies:

They were singing as they came along, one would not think that they had come from Iowa City, a long and rough journey of 275 to 300 miles, except for their dust stained garments and sunburned faces. The first company boasted of what they called the Birmingham Band. One of their songs, as they marched was entitled, "Some must push and some must pull,"

Ye Saints who dwell on Europe's shore
Prepare yourselves for many more,
To leave behind your native land,
For sure God's judgments are at hand,
For you must cross the raging main
Before the promised land you gain,
And with the faithful make a start,
To cross the plains with your hand-cart.

Chorus:

For some must push and some must pull,
As we go marching up the hill;
So merrily on the way we go
Until we reach the Valley, oh!

* * *

And long before the Valley's gained
We will be met upon the plains
With music sweet and friends so dear
And fresh supplies our hearts to cheer.
And then with music and with song
How cheerfully we'll march along,
And thank the day we made a start
To cross the plains with our hand-cart.¹⁵

Latey continued in his letter:

The companies are much alike. They do not need separate description. The first Handcart Company left the ground on Thursday, July 16, went out three and a half miles and camped. On the 20th I

(Continued on page 525)

THE IMPROVEMENT ERA

MY SISTER YOLANDA was a pretty girl; sweet, shy, and easy to handle, my parents always said. That is, she was easy to get along with until she fell in love, then she developed all sorts of eccentricities and preferences.

I was just twelve at the time, but I remember it well because I was one of the preferences—she definitely preferred me out of the way, and I was just as determined to stay.

Mama said she knew the minute Val walked into the house, that he would be the one. Much as she disliked the idea, she was sure that

because we always had old Chris over for dinner on Sundays, and to quote her, "Uncle Chris is utterly impossible!"

He wasn't really our uncle, but we had adopted him into the family. He didn't hear so well, so he was always butting in with most hilarious remarks, inopportune, and yet somehow fitting.

Yolanda was so obsessed with this idea that I believe she'd have changed our name from "Toole" to "Tub" if she thought it would make us less countrified.

Val Bereau was just out of college and had come to our town to set up his law office. He was tall and

proud. That's how I got her bottle of pink perfume as "hush money," so to speak.

We were cleaning the front room the next morning, just she and I alone; Yolanda finished smoothing the pillows and then sat down with a far-off, cow-eyed expression.

"Oh, do listen to this," I said, making a grand flourish with the feather duster, "Yolanda Bereau, Yolanda Bereau." I said it first soft, and then loud, first shyly, and then proud.

Yolanda looked positively stricken. "You little sneak!" she exclaimed, "You wouldn't dare!" Her declaration was positive, but her expression showed negative.

The Family's Night HOME

by Yvonne Child His

Yolanda would fall in love with Val Bereau—and him a city boy!

Not that Mother had anything against Val personally, but we were country folk, and Mother distrusted anyone citified. She had read a story once about a city slicker, and as far as she was concerned that put the kibosh on them all. When Val was around, she was all nerves and suspicions.

Then Papa voiced his objections. "Don't want any truck with lawyers," he said. "Lawyers are shysters! Haven't had need of lawyers around here before, and we don't need one now."

Papa wasn't a violent man; it's just that he figured the Golden Rule was law enough. "Everyone stick to that," he avowed, "and there would not be trouble!"

To make matters worse, Yolanda suddenly developed a great aversion to appearing countrified. She wouldn't invite Val to our Church socials because our Church was just an old converted schoolhouse, and she wouldn't let Val wait hardly a minute when he came to call for fear one of us kids would do something embarrassing (which we usually managed to do anyway), and she wouldn't invite Val to Sunday dinner

handsome, and all the girls in town were a-twitter over him. He could have taken his pick of any girl, and that is why my sister Yolanda turned watermelon pink and nearly dropped the telephone the night he first called our house.

That night, after her first date, I figured he'd be "the one," too, not because of any feeling like Mama had, but because I heard her trying on his name for size!

She was whispering, "Yolanda Bereau, Yolanda Bereau," first soft, and then loud, first shyly, and then



"Wouldn't I?" said I, peeking coyly over the duster.

"Cross your heart never to tell, and I'll give you a nickel."

"Nope." I saw opportunity knocking. "But I will if you'll give me your bottle of pink perfume."

"Oh, I couldn't," gasped Yolanda. "He told me he specially liked—" She caught herself suddenly.

"I'll tell."

"All right, all right. But you've got to promise."

"Cross my heart."

(Continued on following page)

THE FAMILY'S NIGHT HOME

(Continued from preceding page)

"Go get it," she sighed, "but don't show Mama."

I skipped off to collect the first instalment of my fortune. I visualized great treasures ahead; however, things didn't look too bright for the next few months.

Mr. Bereau called once in a while, but in between times he was seen escorting Lucille James, daughter of Mayor Horatio James, and Charlotte Fern, the town beauty, and Betsy Mason, the richest girl in town, and several others to boot.

Yolanda went about with an air of studied indifference. She even turned down two dates with him and then cried the whole night after she did it. Those two times I collected a pair of earrings and a rose petal sachet.

The next time he called she accepted a date, and after that he called much more often.

So far my story has just been introductory. The real story began on a Friday. That was the family's night home.

For as long as I could remember the family had been together on Friday nights. Papa said it made us closer to have one night a week when we stayed home together.

We always read from the scriptures first; then we had a program or did special projects or played games or just talked. Last we had refreshments. No one thought of breaking the rule—Friday night was the family's night—that is until that Friday night.

It was Yolanda's birthday, and Val had asked her for this special evening. They were going clear to the city, about twenty-five miles away, and Yolanda was excited.

When she told the folks about it, there was a heated discussion—so heated in fact, that I nearly burned my ear on the hot air register listening in on it.

Mama said the city was too far to go, and Papa said she knew it was family night and should have told Val so, and Yolanda said it was her birthday, and she ought to be allowed to spend it as she wished.

"Why don't you invite the boy here to our family celebration?" reasoned Papa. "We'd do something special for the occasion."

"We could serve the cookies you baked today, and I could bake a cake and make ice cream," added Mama.

"Never!" cried Yolanda passionately. "You'd be so obvious, telling him I baked the cookies myself, and the kids would pull all their old tricks, and Papa would talk him to death about chickens. I'd rather die first."

"Well," said Papa with a martyred tone, "if that's the way you feel about it, you have our permission to go."

Yolanda danced off to curl her hair and press her dress and all the other fixin' that "goin'" girls do. I sauntered in to watch her just for curiosity's sake. She always reminded me, in these delirious preparations, of a preening turkey who suddenly discovered he wore peacock plumes—completely addled with joy.

I sat myself at her dresser, then a scrap of paper caught my eye. It was covered with aimless doodling, but among the curlicues she had written—Val—Val Bereau—Prince Valiant—Prince Charming. There were lips and hearts and even a soulful eye, like a Dali portrait of love.

"Huh-h-h-h-h!" I sighed a romantic sigh. "Oh, my," I gushed, "is Val's name really Valiant? Prince Valiant?"

"Put that down," she commanded with an exasperated bob of her curls.

"I won't tell if you'll give me your blue lace handkerchief," I bargained.

"Oh, no, you little blackmailer. I'm wearing my new blue dress tonight, and I'm taking my blue lace handkerchief."

"I'll tell—" I began.

"Tell who? We won't be around to hear you."

I could feel my hold slipping, so I could only assume that her hold on him was becoming more secure. I was determined for one last plunder, but as I opened my mouth to speak, I found myself in an uncomfortable grasp.

"Scout out, monster," she said, giving me some vigorous help in that direction. Somehow that blue lace handkerchief seemed to be fading from view!

It was raining that night when Val came to call. He was late because we lived six miles from town, and the roads were muddy.

"Don't you think you ought to stay?" asked Mama, squinting anxiously at the relentless drizzle.

"No, Mother," Yolanda spoke firmly. "We'll be all right."

"Yer makin' puddles on the floor," stated little brother Willie, glaring importantly at Val's feet. At the vulnerable age of seven he was always delighted to find someone else besides himself at fault.

"You drippin' wattoo on da floa," piped four-year-old Joey, Willie's self-appointed echo.

"Hush, Joey, Willie," said Mama, and Yolanda hurried Val out the door.

Well, what happened next Mother has always maintained was brought about by the hand of the Lord, to force us to become better acquainted and therefore more charitable.

It wasn't half-an-hour until we heard the gasping auto drive up and stop outside, and in came Yolanda and Val.

"For land sakes!" exclaimed Mama. "What happened to bring you two back so soon?"

"The bridge is washed out," said Val. "I'm afraid we won't be able to make it into town tonight."

"That's too bad," clucked Mama, "but we have a little family get-together every Friday, and it will be nice to have you two here to enjoy this evening with us."

Yolanda looked as if Niagara might be building up behind her big blue eyes, so Mama shooed us kids into the kitchen and gave Yolanda and Val sanctuary in the parlor.

Knowing my talent for listening through the hot air register, Mama saw to it that I was kept busy turning the ice cream freezer. The other kids were sent to the barn to warn Papa to change his clothes before coming in because we had company.

At seven o'clock we tramped into the parlor to start the proceedings. Papa was late, and when he arrived, he was wearing overalls.

"George," whispered Mama, "didn't the children tell you to change?"

"I did change," countered Papa. "These are clean overalls."

We started the evening with prayer as usual. Papa called on Val to pray.

Yolanda looked startled, but Val stood calmly and gave a very commendable prayer. As he finished, varied expressions came to the various countenances about the room. Yolanda smiled smugly; Mama beamed in pleasant surprise; and Papa grinned like he'd unearthed a treasure. Even

She was whispering "Yolanda Bereau, Yolanda Bereau," first soft, then loud, first shyly, then proud. That's how I got the bottle of pink perfume as "hush money" so to speak.



we children were pleased as it hadn't been long and drawn out.

The evening went smoothly. We had a program and worked on scrap-books. Papa cornered Val and talked about chickens, just as Yolanda had predicted.

I could see her fidgeting with her blue lace handkerchief, and I figured if I were ever going to get it in one piece I'd better get my hands on it now.

"Val," I said, interrupting the "fowl" talk, "is your name just plain Val?"

He looked puzzled. Yolanda looked uncomfortably knowing.

"Mother," she interrupted a trifle loudly, "Don't you think we should serve refreshments now? She and I will help you." Yolanda looked pointedly (and I do mean daggers) at me.

"Of course," said Mama, "you can

carry in a plate of those cookies you baked all by yourself."

Yolanda fled to the kitchen, and I followed reluctantly.

"Stop it!" she hissed, punctuating the order with a pinch.

"I want that blue lace handkerchief," I retaliated then marched determinedly off with the birthday cake.

When we were all settled and eating, I gazed innocently at Val again. "I thought your real name might be Valiant or something," I said.

He gave a deep chuckle. "Why, no," he said. "Whatever gave you that idea?"

"I saw—" I began.

"She's just being silly," Yolanda broke in with a grim expression. "Here, sister dear, have another cookie." She passed the plate, and as she did so, she dropped her handkerchief meaningfully in my lap.

I settled into blissful silence.

At the stroke of eleven, Val gave the clock an uncomfortable glance and said, "Perhaps I'd better be leaving and see if I can make it back to town now."

"Of course not," boomed Papa. "That bridge couldn't possibly be fixed before tomorrow. You'd best spend the night here. Mother can fix up the spare room for you, can't you, Mother?"

"Certainly. It won't take but a minute."

"Well, I hate to put you out like this," he apologized, casting an apprehensive glance at Yolanda.

"It's perfectly all right, and it couldn't be helped." Papa slapped him on the back. "Come along, and I'll lend you some gear."

And so ended the family's night home.

(To be concluded)

Missionary Spirit Dominates Era Campaign

by A. Glen Snarr

SUBSCRIPTION DIRECTOR

IN OCTOBER of this year THE IMPROVEMENT ERA will have completed fifty-nine years of outstanding service to the Church. The ERA has lived during the administration of the last six Presidents of the Church, many of whom have served as editors and all of whom have given inspirational guidance that has made the ERA the best magazine in its field.

The ERA was established to serve as a missionary tool to carry the gospel message into every Latter-day Saint home. President Heber J. Grant, one of the founders of THE IMPROVEMENT ERA in 1897 and certainly one of its strongest supporters, referred to the ERA as "The Greatest Missionary in the Church," and it has been the powerful missionary spirit manifested over the past fifty-nine years throughout the stakes, missions, wards, and branches of the Church that has brought the ERA to its present peak of effectiveness.

The "Better Home Reading" campaign just completed was highlighted by this missionary spirit. An ERA director of a stake that won a citation testified: "We were failing until we impressed upon our ERA workers that they were engaged in a great missionary effort. Once they captured the real spirit of this work, we knew we would have our most successful year and place among the leading stakes of the Church." That same spirit was undoubtedly the compelling force behind the activities



—Harold M. Lambert Photo

Family reading the "Voice of the Church."

of every stake and mission of the Church during the last campaign.

Without question the greatest missionary issue ever published by the ERA was the November special temple issue. This unusual issue has many "greatest" to its credit. Included among these are: the greatest number of pages for one issue, greatest number of color pages, greatest number of editions, greatest number of copies printed, greatest number of single copies sold, and greatest number of copies sold to non-members. About 70,000 copies were sold to visitors on the grounds near the Los Angeles Temple before it was dedicated. It is estimated that the larger part of these went to non-members.

There were 250,000 November ERAs printed in three editions. Of this number about 145,000 went to regular subscribers and 70,000 to the Los Angeles Temple Bureau of Information. The rest went to the Church department of education for distribution to the seminaries, to Brigham Young University, to stakes and wards, and to individuals who wanted anywhere from a dozen to a thousand

or so extra copies to distribute to friends or investigators. Who can estimate the missionary work accomplished in this one effort?

The special Lamanite issue of April 1955 also won many new friends for the ERA. These two great issues, along with the exceptional regular features in the magazine, have given the ERA one of the best opportunities for service it has ever had.

Realizing this, the magnificent field force of THE IMPROVEMENT ERA—stake and ward, mission and branch ERA directors, MIA officers, priesthood leaders and ERA workers—worked hard to place this missionary magazine in a record number of homes. It is a genuine pleasure to give honor and recognition to those whose untiring efforts made such a successful campaign possible. It is no less a pleasure to pay high tribute to workers in stakes and missions who rendered most efficient service and made many sacrifices yet did not qualify for awards or recognitions presented to the leaders. For the first time in many years pictures of citation winning stake and mission officers do

not appear in this publication so that more space can be devoted to a general report of the campaign. Pictures will appear in the ERA DIGEST.

It was the combined efforts of all that resulted in the setting of new records in many phases of the campaign and, most important of all, carried the ERA into thousands of homes where it had never been before.

In the missions special efforts were made to take THE IMPROVEMENT ERA into the homes of investigators. Where that was accomplished, a missionary visit was made twelve times a year whether missionaries were available or not. Mission presidents and missionaries alike have testified to the value of the ERA in their proselyting work.

Listed here are the twenty-two stakes and eight missions that received citations in recognition of their superior accomplishments:

STAKE AND MISSION LEADERS IN TOTAL SUBSCRIPTIONS

*South Los Angeles, 2801; *Bountiful, 1587; *Las Vegas, 1524; San Fernando, 1444; *Long Beach, 1407; *South Idaho Falls, 1204; East Los Angeles, 1187; East Mill Creek, 1133; *Glendale, 1074; East Jordan, 1041; *Big Horn, 1021; Liberty, 1021.

*Southern States, 2111; West Central States, 1291; *New England, 1109; *Eastern States, 1078; Central States, 1025.



—Courtesy Ned Redding

About 70,000 copies of the November issue of The Improvement Era were purchased by visitors on the grounds of the Los Angeles Temple.

STAKE AND MISSION LEADERS IN PERCENT OF CASH AWARD MINIMUM

*South Los Angeles, 370%; Moapa, 254%; *Long Beach, 248%; *Bountiful, 237%; Blackfoot, 231%; *South Idaho Falls, 206%; Los Angeles, 203%; South Blackfoot, 201%; Union, 199%; *Las Vegas, 190%; *Glendale, 187%; Florida, 185%; Santa Monica, 183%; *Big Horn, 181%; Maricopa, 181%.

*New England, 403%; Canadian, 189%; Western States, 184%; *Southern States, 182%; *Eastern States, 173%; North Central States, 162%.

Now let us look at some of the outstanding stake and mission accomplishments. Several "perennial" leaders, South Los Angeles, Bountiful, Moapa, Las Vegas, Los Angeles, Big Horn, South Idaho Falls, Union, and Florida among the stakes, and

New England, Southern States, and Canadian missions among the missions, again placed high among the leaders. There were several newcomers. Winning a citation for the first time in recent years were Glendale and East Jordan stakes and Central States Mission. Mt. Rubidoux and Inglewood joined the regular citation winners by registering the greatest gain in percent of cash award minimum and total subscriptions.

South Los Angeles Stake has been a double citation winner for twenty consecutive years (a perfect record since its or-

ganization), has never placed lower than third, and has won the Citation Extraordinary for seven consecutive years—the only stake ever to receive this high award. All twelve wards in the stake qualified for Hall of Fame recognition by securing subscriptions equivalent to ninety percent or more of the families of record. When President Noble Waite reported their twenty-eight hundred plus subscriptions, he stated, "Not an IMPROVEMENT ERA has been purchased from the budget." Again this year they topped all stakes in percent and total subscriptions to remain on top.

For the fourth consecutive year the New England Mission was awarded a special citation. It had the highest percent of cash award minimum in the entire Church for stakes or missions and third among missions in

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*Double citation winners.



I AM AN AMERICAN

by Louise Parnell

MANY THOUGHTS crowd the mind and heart on Independence Day. In the Thirty-third Psalm, we read:

"Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance."

Let us reflect on these words. God has been good to our nation. He has given us this wonderful land that is ours. Here, we enjoy a liberty that is unparalleled. We know a freedom of speech and a freedom of religion which make us indeed a very fortunate people. There is pride in us for this land of ours, and rightly so.

The beautiful thought which our mind recognizes immediately is the one which says the founders of our great republic did not shut their eyes to God. We turn to the last sentence of our Declaration of Independence. There we read:

"And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge . . . to each other our Lives, our Fortunes, and our sacred Honor."

Yes, blessed, indeed, is the nation "whose God is the Lord." God, verily, is the Lord of our nation. There is no doubt in our minds that we have made the wonderful strides which we have, in so short a while, because we have made him our leader.

We recognize it to be a world-known fact that God rules over the nations of the earth, that he con-

trols and watches their destinies. God allows those nations which recognize the righteous things to flourish in every way possible. As for those nations which work against him, he sees to it that they perish under the weight of their own folly. The Prophet Isaiah told us of this.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:12.)

Who, do we find, are the happy people in a land? They are the holy, the clean of heart, those who are prepared to help their fellow men at all times. Yes, they are the people upon whom God smiles and makes prosperous in all of their undertakings.

We know this truth to exist. All we need do to verify it is to look about us. We see the happy results immediately. Righteousness indeed "exalteth a nation; but sin is a reproach to any people." (Proverbs 14:34.)

What else can we think of on this grand day of independence? That great necessity of placing all of our forces and all of our energies into our work!

Here, again, we turn to the signers of the Declaration of Independence. We note that they pledged all of their "lives, fortunes, and sacred honor" into the maintenance of that security for which they had struggled. When it became theirs, they refused to let go of it. They were determined to fight for it with every ounce of strength which they possessed.

We read of ever so many instances of their undying gallantry. Para-

mount of these is the one which tells us of the attempt to bribe General Reed by the English, to end the terrible conflict. What was his grand, classic reply?

"I am not worth purchasing, but poor as I am, the king of Great Britain is not rich enough to buy me."

General Reed realized that he was fighting for a worth-while cause, one in which the self was forgotten completely. It was a cause which meant the security and well-being of all the lives which were to come in the years that stretched ahead in our country's history. They knew that they had to do their very best in shaping that history properly at the very beginning. And they did!

Yes, July fourth is a memorable day in the history of our great nation. We turn to our history books, and we find a long parade of events, all of them occurring on this same Fourth of July, each of them playing a major role in the maintenance of our liberty.

Let us note a few. We find that on July 4, 1863, Vicksburg surrendered to General Grant. And that on the very same day news went out throughout this great land of ours that the federal forces had won at Gettysburg.

On July 4, 1864, Grant was driving Lee back; and on July 4, 1898, we heard that the entire Spanish fleet had been destroyed by our fleet.

Then, on the fourth of July 1918, we were busy pushing back the Hindenburg line in World War I.

There have been many other memorable feats which have taken

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There Were Jaredites

The Babylonian Background

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

I

TWO WEEKS later the three friends met again in Dr. Schwulst's office. No orientalist worthy of the name confines his studies to one culture, and Schwulst was as good at Babylonian as he was at Egyptian. Grateful for a captive audience, he had prepared for the event by piling the texts of a dozen Mesopotamian epics on his table. And now working rapidly through the pile from top to bottom, he virtually monopolized the rest of the evening. The reader must always bear in mind that what we have here is merely academic chit-chat, a setting forth of issues and areas of investigation without any attempt to exhaust anything.

"It has been maintained," Professor Schwulst began in his best lecture manner, "that Babylonia is actually the home of all epic literature, and that 'the true forerunners of the *Iliad* and the *Divina Commedia* were not Genesis and Exodus but the legends of Etana and Gilgamesh."¹ Epic stuff is always breaking out in Babylonian texts, even in the ritual literature. The great New Year's hymn called the *Enuma Elish*, for example, is 'a mixture of heroic epic and dogmatic poetry. . . .'² So in order not to be here all night, let us just look at the purest and oldest epics.

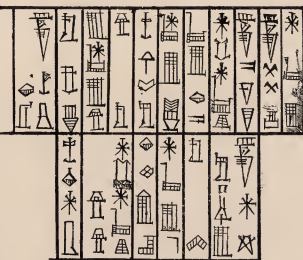
"Here, gentlemen, is the epic poem of *Enmerkar and the Lord of Aratta*. In it, the first of these two great lords sends a message to the other demanding his homage, only to receive the haughty answer that the Lord Enmerkar is not the vassal of the Lord of Aratta. A showdown follows, and Enmerkar is beaten, but the victor allows him to continue to remain in power in Uruk as his liegeman. But

later Enmerkar refuses tribute to his new lord because Aratta's overlord, one Ensusukhshadanna, has spoken disrespectfully of a certain great lady to whom Enmerkar has always owed fealty.³ Do you follow?"

"No," said F.

"It doesn't make much difference," the professor laughed, "because there are conflicting interpretations of the story. I merely give this to you to show you that we begin with the complicated system of feudal alliances which is characteristic of heroic ages everywhere. Aratta's lord is described as sitting grandly enthroned and unassailably secure in his splendid mountain castle; and 'the Lady of heroes' sits in an exalted castle that shines like the sun.'⁴ Aratta declares that he is 'the properly appointed and sole Ruler of the Steppes, there is none like him!' and he sends out great mule trains moving to flute music and bearing rich gifts 'as a bait' to increase his power by buying support. A messenger comes to him from another great lord to beg humbly for the privilege of buying building materials from him, for his mountains produce timber, stone, and metals; the messenger comes before the great lord with fear and trembling. This is the lord of Aratta's message to the lord of Uruk (often called the oldest city in the world): 'Say to Uruk's king, he must submit to me, he must pay me feudal dues and services . . . then he may continue to live in his Ishtar temple while I live in mine.'⁵ Note that both these men are vassals of the great lady. If Enmerkar submits, he will be allowed 'to shine as Lord of the city, as Prince of the City, as Lord of the Storm, as Prince in the Storm, as the Lord who rages, as the Prince who rages.'⁶

Ullung 36.



An archaic Sumerian text which depicts the feudal composition of the earliest Mesopotamian states.

"Those are certainly not the epithets of peaceful peasant magistrates," Blank observed.

"Not at all," said Schwulst, "and all this is thoroughly typical. Enmerkar thus challenges his rival: 'Since you do not respect my lady, I will destroy your house.' As in all heroic ages, the center of everything is the great house; and these great houses are proud and touchy about their honor and constantly trying to overreach each other. Moreover, they are all related by ties of blood and bound by terrible oaths to each other. In this case when the lord of Aratta is beaten in turn, his subjects promptly and loyally submit to the victor, whom they hail as having proved his superiority by winning 'the jewel of heaven,' that is, the preference of the Lady Ishtar over his rival."

"How medieval it all sounds," mused F.—"the castles, the challenges, the faithful messengers, the vassals, and oaths, the cult of the lady. . . ."

"With echoes of the *Pyramid Texts*," Blank added.

"Even more like the *Pyramid Texts* is the constant Sumerian harping on the nature of gods, heroes, and kings as invaders and cattle raiders. The king is 'the exalted bull, glorious is thy name to the ends of heaven . . . twin brother of the lord of the divine ox of heaven and earth, Father Iskur, lord that ridest the storm, thy name is to the ends of heaven . . . thy name covereth the land. . . .'"

"Right out of the cannibal hymn!" Blank cried, and the Professor continued:

" . . . the exalted herdsman, I am the holy cow (confusing genders in the best Egyptian fashion) and the woman who beareth issue."⁷ The king is 'the righteous herdsman,' but no gentle shepherd; he claims to rule the world by force and demands submission of his inhabitants; he sends his arrow-messengers out to exercise vigilance and control, and he himself moves about from place to place with his warlike host: 'Let thy good Utukku proceed me on my way, let thy good Lmassu travel along with me as I travel.'⁸ On the famous stele of the vultures, Ningirsu is hailed as 'Lord of the crown of abundance, beast of prey from the steppes!' Reference to the sun and his course and to the horizons, 'the ends of heaven' are common: 'From the rising sun to the setting sun I have subdued

(Continued on following page)

THERE WERE JAREDITES

(Continued from preceding page)

them into him, at that time from the lower sea . . . unto the upper sea his way he made straight for him. From the rising sun to the setting sun Enlil a rival caused him not to have.¹¹⁰ Without the name of Enlil as a clue, who would not guess that we were reading from the *Pyramid Texts*? Well, there are volumes of this stuff. But it is more than literary invention. Here, for example, a Sumerian king says that Enlil, king of the lands, has given him a mission, which is to take vengeance on the Gutis, who have 'carried off the sovereignty of Sumer to the mountains.'¹¹¹ Incidentally, if you are interested in the genealogy of the epic milieu, there have been first-rate scholars who have insisted on identifying these Gutis with our own Gothic ancestors!¹¹² At any rate, the Gutis King Tirigan had in the best heroic manner sent a formal challenge to the chiefs and boasted that no man could stand up to him; he was beaten, however, and fled to one of his castles where, in the best saga manner, he was betrayed and captured."

"How old is all this heroic and feudal stuff?" F. inquired.

"It goes back to the beginning and earlier," was the reply. "It is particularly in the archaic texts that everyone is bound to everyone else by oaths and family ties and given careful heraldic rating in the aristocratic hierarchy. Here, for example, in what Deimel calls 'the oldest known royal inscription,' the king is described as receiving his office from Enlil the king of the lands, who makes him king of Uruk, king of the land, priest of Anu, prophet of Nisaba, son of Ukush (the Patesi of Gish-khu and prophet of Nisaba), approved by Anu king of the lands, great-patesi of Enlil, endowed with understanding by Enki, whose name is mentioned by Babbar, prime minister of En-zu, *shalkkanakku* (vassal) of Babbar, agent of Innina, child of Nisaba, nourished with holy milk by Nin-har-sag . . . foster-child of Nin-a-bu-kha-du, the lady of Uruk, etc. etc.¹¹³ Family ties, personal qualification, formal recognition—it is all very elaborate and exacting. Here in another archaic text Gimil-Sin, in his capacity of priest of Anu whom Enlil has chosen as the beloved of his heart, makes a dedication to Shara, lord of heaven (that is also Anu's title)

who is the beloved of Ninni.¹¹⁴ Or again, Dungi, the mighty man of Ur . . . serves his lord Ningirsu, who in turn is 'the mighty warrior of Enlil.'¹¹⁵ In this hierarchy of allegiance you will always find the heroic combination of personal loyalty and warlike valor. As in Egypt, the favored one is accepted into the noble house, given all the due marks of recognitions, and provided with an adequate income."

"High life in high places all over again," F. observed. "What about the feasts?"

"The *Epic of Nergal and Erishkegal* will tell you all about them," said the professor, opening the appropriate text. The story opens as the gods meet for one of their usual high feasts; they send a messenger to Lady Erishkegal, a strong-minded damsel who from her grim castle rules the largest but most distant domains of all the family. Since she never leaves her castle to visit the other gods, the messenger is instructed to invite her to send one of her own people to fetch a portion for her from the festive board. Well, when the lady's runner duly arrived and entered the banquet hall to get the promised portion, the merry gods made him the butt of their joking. When she heard of this disrespect shown her emissary, the great lady flew into a passion and demanded the life of the individual who had dared treat her messenger so lightly: it was an insult to a grand dame, and it was not to be borne. The injured messenger was asked to identify the culprit, but again the gods treated the whole matter as a huge joke and got him hopelessly confused. That was the last straw: Lady Erishkegal denied henceforward all access to the water of life that flowed only in her underworld palace, and she built mighty walls around it to see that none of the gods got through to it. This meant death for all, and it was urgent for some hero to deliver the race of gods from their predicament. That hero was the youthful Nergal, son of Ea, the chief of the gods. With a band of fourteen trusted retainers he entered the castle by a ruse, surprised the lady, and threatened to cut off her head, whereupon she offered him her hand in marriage and 'kingship over the wide Netherworld,' along with the Tablets of Wisdom by

which he could rule over the universe."¹¹⁶

"Shades of a dozen fairy-tales!" cried F. "I thought all that stuff was strictly European—King Arthur, and all that."

"It is," said Blank, "and it is classic, too, because it is right out of the epic milieu: the feasting and rollicking heroes having fun at their elder sister's expense, the constant sending of messengers back and forth with invitations, challenges, and complaints, the visiting of each other's castles, the offended fairy who spoils the party, or if you will, the sinister lady in her dark castle, the young romantic hero with his adventurous band who makes his point with the fatal lady exactly as Odysseus does with Circe. This is certainly no peasant culture, but the ways of great lords and ladies."

Dr. Schwulst took another text from the pile before him. "The *Epic of Irra*," he said, "is more of the same. Like the *Pyramid Texts*, it tells of the invasion and pacification of the land, and it is very old. But the most remarkable thing about it is the fact that it seems to have been composed and sung by a minstrel who went from castle to castle exactly like the minstrels of the middle ages! It divides society into 'gods, kings, warrior, bards, and scholars,' with never a mention of the poor peasant:

"May the god who honors this song accumulate riches in his storehouse. . . . May the king who makes my name (the poet's) famous rule as far as the four rims of the earth. May the warrior (or noble—*rubu*) who recites the praise of my valor find no match in battle. The bard who sings it shall not die in a *shiptu*, may his words be pleasing to kings and nobles."

Could you ask for a more 'heroic' statement of values than that?¹¹⁷

"What is a *shiptu*?" Blank asked.

"When there was treason or rebellion against a great lord instead of punishing individuals, the rulers would take revenge on whole communities; such mass punishment was called a *shiptu*. It reflects a rather desperate state of things."

"No love lost between the princes and their subjects, eh?"

"Rebellion, underground opposition, and savage reprisals are the order of the day. Here is a king who says that his god 'pays no heed to the afflictions of the common peo-



A scholarly attempt by the Reverend Thomas Brown to depict a vessel which is both an "ark" or box and a boat. The solution of the problem is given in the book of *Ether* and confined by early Babylonian accounts.

ple.' And when one great lord curses another he says: 'May the people of his city, having risen in rebellion, strike him down in the midst of his city.'¹⁷ The lords have their 'watchers' busy everywhere.¹⁸ Here is an epic poem which furnishes a good commentary on the way things were run. It is called the *Epic of Ninib*, and according to its editor 'must have been composed soon after the subjugation of, and victory over, all those mountains which yielded the several stones here mentioned.'¹⁹ The high lord sits down to call the roll of his followers and reward them for their services by giving them lands and domains. 'Dolerite!' he cries, calling up one—and that reminds one of the 'mentioning of the name' the 'calling forth' and the honoring in 'high places that we read of in so many Sumerian and Egyptian texts—Dolerite, of course, is a stone, but as the editor observes, 'actions and deeds like these are not those of stones but of living persons.' The chief speaks warmly in Dolerite's praise: 'thou who in my battles forever hast been a hero . . . who during rebellions hast proclaimed 'the lord, he alone a hero is! . . . I the lord will greatly adorn thee, the arm of my heroship.' He calls him his right-hand man who has remained true when others rebelled, and adorns him with rich presents.²⁰ Rough, feudal times indeed; the king is called 'The royal lord, the fearfulness of whose storm is awe-inspiring. . . .' To another supporter he says: 'Eliel stonel wise one, overpowerer of the mountain,

thou with my awe inspiring fear shalt be clothed . . . in the conflict of weapons, warrior, thou who killest, gloriously shall be adorned . . . the people shall gladly look upon thee and reverence thee. . . .'²¹ This epic gives us also the point of view of the underdog: 'When ravaging enemies as if with darkness the land with destruction had filled . . . when the pick and shovel they had made us carry, when but taxes they had made to be our reward (or wages). . . .'²² Further comment on the social order is unnecessary."

"So Babylonian civilization was not the normal outgrowth of a primitive hoe-culture?" F. asked.

"The common description of Mesopotamia as a river valley is liable to give rise to images of its inhabitants as a race of villagers and truck gardeners. Somebody raised the vegetables, to be sure, but it was not the people who counted. A rereading of Hugo Winckler's classic essay on the essentially nomadic nature of Babylonian civilization at all times should correct such notions, as Kramer's work is doing at present. Recently Delaporte has described the population of the valley as 'sedentary inhabitants of the towns and nomads encamped along the fringe of the desert.'²³ But as in Egypt there was a constant going and coming between the two. After all from the beginning the important people of Sumer belonged to two classes, the military and the merchants—the priests were merely secretaries of a campaigning and acquisitive priest-king who kept the

home office and watched over things generally. Now what Winckler pointed out and others have now confirmed is that a prehistoric net of merchant communications of vast extent actually involved the whole ancient world in a sort of chronic nomadism. The goods were not passed from hand to hand, farm to farm, village to village, as was once thought, but from the remotest times were actually carried immense distances by caravan and ship for specific purposes of trade. 'It is a fundamental error,' Winckler writes, 'to think of the non-sedentary tribes of the ancient East as unaffected by the civilized point of view and way of life. . . . We must abandon entirely, for example, the concept that the Arabs live and lived in a world of their own. . . . The Bedouins still move among ancient cities that preserve to this day the plan and skyline of Babylonian towns—showing how completely at home they were in the Babylonian world.' On the other hand, he reminds us, it is equally false to imagine the ancient city dwellers as stay-at-homes.²⁴ The ancient Babylonians always pictured their gods as engaged in two main activities, 1) tending cattle, and 2) riding about in wagons.²⁵ Recently Oppenheim has pointed to 'the existence of migrant scholars in Mesopotamia' in the earliest times, and many have noted that at all times Asia has been overrun with pilgrims, scholars, missionaries—that is, religious as well as commercial and

(Continued on page 514)

How Standard invested its money last year to meet your growing oil needs



New Refinery Units to make higher octane gasoline took a big part of the \$30 million we spent for plant improvement.



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production-exploration refineries asphalt refineries Standard marketing area

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next ten years



Part of Standard's earnings came from our work in supplying oil for other free nations



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production and exploration



refinery



marketing area

PARIS TAXIS, African river boats and Australian airliners run on gasoline produced by Standard's affiliates. Last year in addition to our Western operations, we* produced oil in 5 Eastern Hemisphere countries, processed it at 15 overseas refineries, supplied petroleum products to 67 countries outside the Iron Curtain. The result was a big boost for industry of Free World nations, conservation of U.S. oil reserves, and a higher standard of living for the peoples of many lands.

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THERE WERE JAREDITES

(Continued from page 511)

military travelers, who fondly believe that they are imitating the wandering ways of the gods in the beginning as they move from shrine to shrine."²⁶

"Like the wandering Gilgamesh?" Blank asked.

"Thank you for getting us back to the subject so tactfully. The *Gilgamesh Epic* as you know is the greatest Babylonian epic, but it is full of ritual and not so conspicuously 'heroic' as many others. Still, Gilgamesh is undeniably identical with the prototype of all knight-errants and migrating heroes following the course of the sun—Schweitzer, Farnell, Cook, and others have shown that he is our own Herakles."

"I mention this epic with a purpose," said Blank. "Everybody knows how in his wanderings the hero Gilgamesh visited Ut-Napishtim, the Babylonian Noah, who told him the story of the flood."

"The original story of the flood, by the way," F. commented with devastating emphasis. But Professor Schwulst shook his head.

"For forty years," he said, "scholars were convinced that the Babylonian flood story found by Layard in the library of Assurbanipal at Nineveh was just what you say—the original version of the Genesis flood story. But they were very wrong. Many of the texts found in that seventh-century library contained statements to the effect that they were merely copies of much older originals reposing in a far older temple library at Nippur. When the University of Pennsylvania finally got around to digging at Nippur, they immediately discovered a version of the flood story some fifteen hundred years older than the Assurbanipal text, and this Nippur version 'differs fundamentally from the two Nineveh versions, and agrees most remarkably with the Biblical story in very essential details both as to contents and language.'²⁷ For a generation the educated had proclaimed in loud and strident voices that the Nineveh finds had debunked the flood story once for all, but when the later discoveries debunked them in turn, everyone was expected to preserve a polite silence. I cannot blame you for leaping to conclusions, my friend, since all the experts did the same."²⁸

In the next issue Professor Blank places side by side two descriptions of a remarkable type of boat; the one from the book of *Ether*, the other from Professor Hilprecht's study of the "ark" as depicted in three versions of the Babylonian flood story to which the author adds a fourth text (No. xvi in *Gadd's Reader*).

(To be continued)

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¹Peet, *Compar. Study of the Lit. of Egypt, Palest. and Mesop.*, p. 26. Whether Prof. Schwulst was quoting from memory or reading from the text cannot be determined at the present time.

²R. Labat, *Le Poeme Babylonien de la Creation* (Paris, 1935), p. 2.

³M. Witzel, "Zu den Enmerkar-Dichtungen," *Orientalia* 18 (1949), p. 273.

⁴*Ibid.*, pp. 265, 268; the whole text is translated on pp. 275-280.

⁵*Ibid.*, pp. 271-3.

⁶C. J. Gadd, *A Sumerian Reading book* (Oxford, 1924), p. 145. Rather than loading our notes with references to texts we have never read, we shall lean heavily on Gadd and Deimel for our illustrations.

⁷A. Deimel, *Sumerische Grammatik der archaischen Texte* (Rome, 1924), p. 151. Deimel reproduces all the archaic texts in full.

⁸*Ibid.*, p. 159; cf. Gadd, *op. cit.*, p. 147 " . . . let the lightning, thy messenger, go before thee. . . ." References to the kings as shepherds and herdsmen are extremely numerous, cf. Deimel pp. 243, 246, 243, 144, 151, etc., Gadd, pp. 55, 109, 111.

⁹Deimel, *op. cit.*, p. 143; he is also "the lion of the Desert," *ib.*, p. 324.

¹⁰Gadd, *op. cit.*, p. 105; entirely indistinguishable from the Pyramid Texts is the Sumerian Hymn to the Sun, No. xxi in Gadd, pp. 148-9; it is the most perfect literary parallel imaginable.

¹¹Deimel, *op. cit.*, p. 278; Gadd, *op. cit.*, pp. 65, 71.

¹²H. V. Hilprecht, *The Earliest Version of the Babylonian Deluge Story*, being Vol. V, Fasc. i, of *The Babylonian Expedition of the University of Pennsylvania* (Philadelphia, 1910), p. 32, n. 4. These Guti had no regular kings but only migratory chieftains, Deimel, p. 271.

¹³Deimel, *op. cit.*, p. 133.

¹⁴*Ibid.*, pp. 234f.

¹⁵A. Leo Oppenheim, "Mesopotamian Mythology III" *Orientalia* 19 (1950), pp. 147-154. The full text in P. Jensen, *Assyrisch-Babylonische Mythen und Epen* (Berlin, 1900), pp. 74 ff.

¹⁶Oppenheim, *op. cit.*, p. 155-8.

¹⁷Deimel, *op. cit.*, p. 316.

¹⁸*Ibid.*, p. 238. Exactly like the conqueror in the Pyramid Texts, the Sumerian lord "lets no sleep come to his eye," (*ib.*, 161); he is "the one with the far-seeing eye." (*Id.*, 162). In the *Enuma Elish* the four eyes and four ears of Marduk tell him all that goes on in the four directions (Labat, *op. cit.*, p. 30, n. 43).

(Continued on page 516)

THE IMPROVEMENT ERA



**Light
bulb**

-crystal ball for Utah's future?

Have you noticed the recent change in the metal bases of your light bulbs? Formerly they were made of brass, which contains about three fourths copper. Now, because of the shortage of copper and its high price during the past year, another metal is being substituted.

The changed light bulb is part of a trend to substitute cheaper metals and plastics for copper. It is spreading to such heavy users of the "everlasting metal" as the automotive, electrical and plumbing industries, even though they prefer the qualities of copper.

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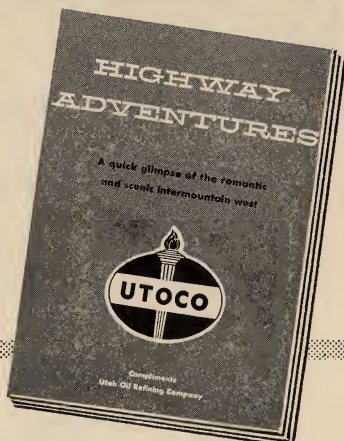


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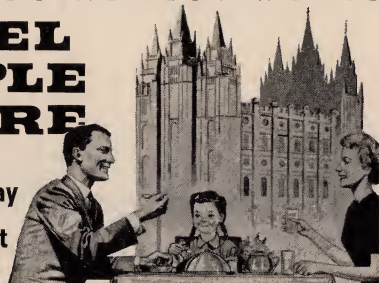
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There Were Jaredites

(Continued from page 514)

¹⁹Hugo Radau, *Nin-ib the Determiger of Fates, according to the Great Sumerian Epic Lugal-e Ug . . . etc.*, (Univ. of Penna., 1910), p. 28.

²⁰*Ibid.*, pp. 27, 36.

²¹*Ibid.*, pp. 42, 44, 48, 52.

²²*Ibid.*, p. 24, where the king appears as the "Savior" of his people from bondage, (p. 26).

²³L. Delaporte, *Les Peuples d'Orient Médierranée* (Paris: Presses Unisitaires, 1948), p. 11.

²⁴Hugo Winckler, in E. Schrader, *Die Keilschriften und das Alte Testament*, 3rd Ed. (Berlin, 1903), pp. 169f, 22f. More recently Sir Leonard Woolley has written: "... at once there is called up the astonishing picture of antediluvian man engaged in a commerce which sent its caravans across a thousand miles of mountain and desert from the Mesopotamian valley into the heart of India." (*Digging up the Past* (Penguin Books, 1950), p. 116; cf. A. L. Oppenheim, in *Jnl. of the Am. Or. Soc.*, 74 (1954), p. 6; S. N. Kramer, *Is. Expl. Jnl.*, III, 228f; A. Parrot, *Mari une Ville Perdue* (Paris, 1945), p. 36.

²⁵Bruno Meissner, *Die Babylonisch-Assyrische Literatur* (Wildpark-Potsdam, 1927), pp. 34f.

²⁶A. L. Oppenheim, in *Orientalia* 19, 158.

²⁷Hilprecht, *op. cit.*, p. 61.

²⁸As recently as our own decade the journalist M. Ceram could say of the Assurbanipal version in his immensely popular book *Gods, Graves, and Scholars* (N. Y.: Knopf, 1952), p. 278, "Impossible to question the fact that the primal version of the Biblical legend of the Deluge had been found." Nothing could be further from the truth!

Missionary Spirit Dominates Era Campaign

(Continued from page 507)

totals to duplicate their superior accomplishment of last year. Many of their branches—even entire districts—qualified for the Hall of Fame.

Southern States Mission again, as it has for many years, led all missions in total subscriptions. The only Church unit to send in more subscriptions was South Los Angeles. This is even more outstanding in light of recent divisions and reorganizations within the mission.

Moapa Stake, with a membership of fewer than 2,000, had the honor of placing second in percent among stakes and third in the entire Church. The New England Mission and South Los Angeles Stake were the only units with a higher percent. The stake ERA director for Moapa reported that as far as she knew there were

THE IMPROVEMENT ERA

only two or three LDS families in the whole stake who did not take the ERA. All five of their wards qualified for the Hall of Fame.

Double Citation Winners

Seven stakes and three missions won a double citation. To win it is an outstanding achievement. It means that the campaign must be balanced with both high totals and percents.

Eastern States Mission emerged as the only triple citation winner—it placed high in totals and percent and received special recognition for showing the greatest gain in total subscriptions over last year. The following stakes and missions were double citation winners: South Los Angeles, Long Beach, Bountiful, South Idaho Falls, Las Vegas, Glendale, and Big Horn. The missions are: New England, Southern States, and Eastern States.

Hall of Fame

The smaller units of the Church—the wards and branches—came in for their share of honors. The highest achievement of an ERA campaign for wards and branches, and probably the most meaningful, is to be recognized in the Hall of Fame. To be so recognized and receive a Hall of Fame certificate, a ward or branch must secure ERA subscriptions equivalent to ninety percent or more of the families on record. This takes organization, determination, and conviction of the highest type. Many of the units actually have the ERA in every Latter-day Saint home, plus some gift subscriptions to friends, Lamanites, and investigators.

Stakes and missions to have the most wards or branches qualify for Hall of Fame certificates are: South Los Angeles, 12 (every ward); Moapa, 5 (every ward); Blackfoot, 5; Bountiful, 5; South Idaho Falls, 3; Phoenix, 3; Snowflake, 3; Big Horn, 3.

Southern States, 24; New England, 15; Eastern States, 10; California, 9; West Central States, 9; Central States, 7; Northern States, 7; Western States, 7; North Central States, 5.

One slightly disturbing element in the campaign was the decrease in subscriptions for servicemen. Less than sixty percent of the servicemen are receiving the ERA. Many stakes, however, have reported that one hun-

(Concluded on following page)

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MISSIONARY SPIRIT DOMINATES ERA CAMPAIGN

(Concluded from preceding page)

dred percent of their servicemen are being sent THE IMPROVEMENT ERA. This is as it should be, of course, for these young men separated from their families, friends, and Church need the stabilizing influence of the ERA. They need to feel a tie with things at home. They need to keep informed on doctrine and the current program and progress of the Church. Thus, through reading what the whole Church is reading, a serviceman enjoys a growing kinship with the rest of the Church which strengthens him. This kinship and feeling of belonging is most precious to those far away from home.

TWO SHOPPING

By Lucretia Penny

HE WALKED into the clothing shop
As one who owned a hemisphere,
The lady who was with him
Kept near him, proudly near.
Shoppers turned to watch them
Go together down the aisles;
Some glanced at her with envy,
All looked on him with smiles.
He seemed the few-words sort
And the one who spoke was she:
"We'll look at jackets, please.
He's two, but let's try size three."

Judging from the hundreds of letters received from servicemen expressing thanks for the ERA, there is little doubt that any group appreciates the ERA more than the servicemen—and indeed, no group has a greater need for it. There is a great potential for missionary work among servicemen and their friends by sending the ERA to our boys in the armed forces. We are grateful to quorum presidencies and bishoprics who have so faithfully supported the program of providing ERA subscriptions for servicemen as suggested by the general servicemen's committee of the Church.

One cannot look upon the accomplishments of the past campaign without a feeling of awe and gratitude. Imagine, the ERA is now going into

nearly one hundred fifty thousand homes! Thousands of ERA workers have given almost countless hours of precious time to further this phase of the Lord's work. Sacrifices have been made and personal desires have become a secondary consideration. A true missionary spirit prevailed throughout the "Better Home Read-

ing" campaign to make it truly the greatest campaign the ERA has ever had. Our sincere hope is that the purposes of the ERA to build faith and testimony have been in large part realized and that thousands of lives have been influenced for good through the writings of our inspired Church leaders and authors.

"This anxious load . . ."

Richard L. Evans

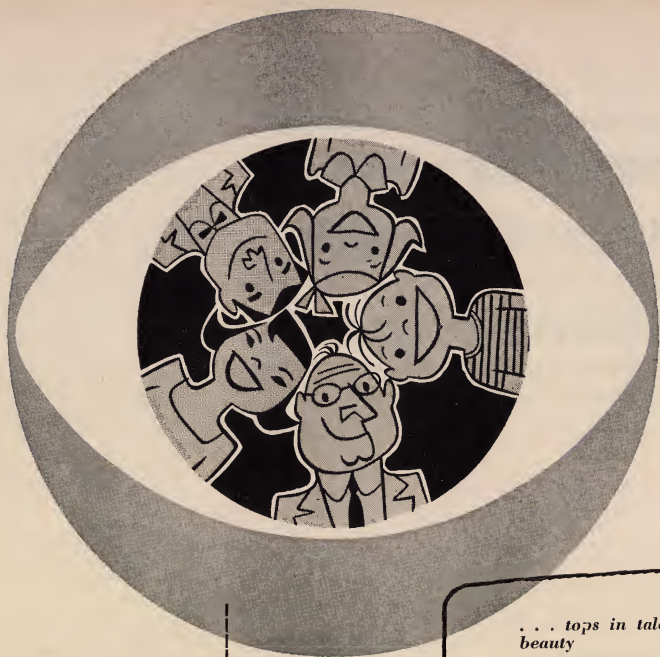
THERE COMES to mind today a stanza of a hymn which has some special meanings for the discouraged and the heavyhearted, part of which consists of these two short sentences: "Why should this anxious load Press down your weary mind? Haste to your Heavenly Father's throne, And sweet refreshment find."¹ As we look at people collectively—at passing people, at people in public places—it is likely that we know little of what hangs heavily on their hearts. It is a good and challenging life, an interesting and satisfying life, but still people have their problems. No doubt, some of our problems, some of our sorrows are not necessary. Some of them seemingly we invite ourselves—sometimes by our own foolish decisions . . . by pride, false standards, stubbornness, sometimes by careless conduct. But aside from all self-invited sorrows, aside from self-induced difficulties, there are accidents and illnesses; there are reverses, failures, and frustrations, losses and loneliness, seemingly beyond our control. There are those who are the victims of the carelessness or duplicity or evil intent of others. There are innocent and injured bystanders in so many situations. Then added to all these are the more or less commonplace problems of people—problems of providing—problems of home and family—problems that pertain to employment—and disappointments, discouragement, and sometimes despondency. All of this—or any part of it—could be a composite picture of what is found in the thoughts and behind the faces of passing people. Yet it is a good life, a life to be cherished, enjoyed, clung to, and pursued with the certainty of justice, of mercy, of forgiveness upon repentance—and with the faith and certainty of eternal plan and purpose. Troubles we cannot always understand. All men have their troubles. But when the cares come heavily, when the disappointments are deep and discouraging, we need never feel alone, for life is a privilege of high purpose; and as we understand our own feelings as fathers or our own love of loved ones, so may we know that the Father of us all, who made us in his image, and gave us the high privilege and purpose of life, understands us, and knows our needs; and as we seek him, he will not leave us alone. "Why should this anxious load Press down your weary mind? Haste to your Heavenly Father's throne, And sweet refreshment find."¹

"The Spoken Word"

FROM TEMPLE SQUARE
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¹How Gentle God's Commands, Philip Doddridge (Music by H. G. Naegeli). Deseret Book Co.



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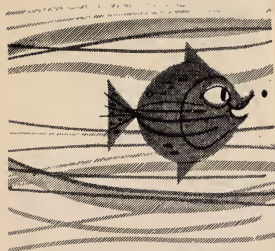
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ON THE BOOKRACK

A STUDY OF LDS COMMUNICATION WITH A SHORTHAND DICTIONARY

(Lars G. Crandall and Edward L. Christensen. Brigham Young University Press, Provo, Utah. 1955.)

A *Study of LDS Communication with a Shorthand Dictionary* has been carefully and skillfully prepared by Lars G. Crandall, M. S., and Edward L. Christensen, Ph.D., Assistant Professors of Business at Brigham Young University.

It is a guide to capitalization and abbreviations of LDS terms and will give invaluable help in spelling theological names. A model letter and the appropriate forms of LDS address will be useful. The shorthand dictionary of most-used LDS terminology is well written and extensive.

This publication will be of genuine assistance to stake, ward, and mission offices, and to any stenographer who works with recording and communicating activities of the Church.—Florence P. Evans, *LDS Business College*

THE RAINBOW OF ART

(Thomas Craven. The World Publishing Company, New York. 1956. 256 pages. \$4.95.)

THIS EXCEPTIONAL book, with thirty-two plates in full color of famous paintings in addition to over 300 pictures in black and white, is one that should be in every home to encourage a true appreciation of art and history. The book evidences painstaking care on the part of Thomas Craven and the publisher.

The author commences with the beginning of art from earliest times and continues through Egyptian, Grecian, Roman, Italian, including the famous painters of the Renaissance, the Dutch, English, and to the art of the Western Hemisphere.—M. C. J.

OUR PROPHETS AND PRINCIPLES

(Published by *The Instructor*, Salt Lake City, Utah. 1956. 172 pages. \$2.50.)

THE VOLUME is divided into four logical sections: one dealing with the Articles of Faith, one with the Prophet Joseph Smith, one with the ancient apostles, and one with latter-day prophets. The first two sections were written by General Authorities: the Articles of Faith was written by the First Presidency and the Council of the Twelve; the one on Joseph Smith was written, with the exception of one by John Henry Evans, by Presidents of the Church. The biographical sections of the book dealing with the ancient apostles and latter-day prophets were prepared by Kenneth S. Bennion and Harold Lundstrom, respectively.

(Continued on page 522)
THE IMPROVEMENT ERA

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ON THE BOOKRACK

(Continued from page 520)

This is an essential volume that should be included in the book budget of every Latter-day Saint since it provides inspirational doctrinal reading and becomes an authoritative reference book.—M. C. J.

THE FAITH OF OUR

PIONEER FATHERS

(Bryant S. Hinckley, Deseret Book Co., Salt Lake City, Utah. 1956. 268 pages. \$3.00.)

A COMPILATION of faith-promoting incidents in the lives of twenty-two
(Concluded on page 524)

Who does his "fair share"?

Richard L. Evans

THERE IS a sentence from an unidentified author which says in substance: "There is no limit to the good a man can do, if he doesn't care who gets the credit." But sometimes the good that could be done is slowed down by petty comparisons—by people who want to make sure they don't do more than their share. A common complaint among children is expressed in the familiar phrase: "I've done more than he has"—and with great emphasis on taking turns. The feeling is sometimes found in families where someone feels sure he is getting less or giving more than his "fair share." Parents, generally, do their best to divide favors and obligations fairly, but they cannot always weigh and measure each gift, each advantage, each chore, each assignment, with mathematical accuracy. And what is a "fair share" under some circumstances may not be a "fair share" under others. So many variables and unpredictable factors enter in that it is impossible for a strict and technical measuring of every task. But if there were to be a strict and technical measuring of every task, it would be readily apparent that the preponderance of performance would almost always rest most heavily upon parents. And as between parents, there is a necessary division of labor that can seldom be measured as to who does more. And since parents are willing to work as a team without trying too closely to measure their respective tasks, so should children be, with the spirit of willingness instead of the spirit of petty comparison. In every close association of people, there must be much of give and take, with understanding hearts, and without being too technical. With such a spirit a home can be a heaven, (and so could a country or a community). Even the least of us is so much the receiver, that if we were to weigh and measure all we have against our own effort, there would be reason for all of us always to be profoundly grateful—and sometimes perhaps somewhat ashamed—because all we have, others have helped us to have, and all that we are, the Lord God gave us. We are always in his debt and ever shall be, and we are always in the debt of parents and other people, present and past. May God keep us from withholding service, from withholding willing work because of petty comparisons, because of being afraid that our effort exceeds that of someone else. If everyone were to hold back his service, his willing work, both materially and inside our very souls we should be a poor and pitiable people.

"The Spoken Word" FROM TEMPLE SQUARE
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On the Bookrack

(Concluded from page 522)

of the General Authorities of the Church, this book deals with nine presidents of the Church, twelve members of the Council of the Twelve, and one of the First Council of the Seventy. In the foreword the author says that these are, "Men of faith . . . who share a common faith in the Redeemer of the world and in the conviction that his guiding hands direct the affairs of men. . . . the faith of our fathers did more than subdue the wilderness and make it habitable. It established in this western land the ideals of democracy, upheld the majesty of law, and planted here the love of peace, justice, and freedom . . . to make this faith live and grow in our hearts and in the hearts of our children. . . ."

In addition to faith-promoting incidents are quotations concerning these great men given by other outstanding people, as for example this quotation of George Bernard Shaw: "Brigham Young lived to become immortal in history, as an American Moses, by leading his people through the wilderness into an unpromised land."

No one can read of these men and their faith without feeling his own faith strengthened.—H. W. L.

MAUDE ADAMS

(Phyllis Robbins. G. P. Putnam's Sons, New York. 1956. 308 pages. \$5.00.)

MAUDE ADAMS, for whom James M. Barrie wrote *Peter Pan*, has become a household name throughout the United States, and particularly a name to conjure with in Salt Lake City and Utah. Born in Salt Lake, she spent her early childhood in that area. Her grandparents lived there, and her mother returned to spend the last years of her life in Salt Lake City. Many of the things she loved were closely associated with her early life in Utah. When she saw the Alps, she said, "The Alps are inspiring, but not friendly like the mountains that protect the lovely valley of Salt Lake. *** my childhood had been guarded by the kindly Wasatch Range, and the Rockies were friends from my beginning. Of course the mountains of Switzerland were magnificent, but the lower slopes were not so wild as our Western mountains."

Maude Adams' acting is still recalled with vividness in the theatrical world. And her work with lights served to revolutionize the stage effects and enhance drama. This biography of Maude Adams by a close friend will please those who have learned the legend about her and those who would wish to have brush off on them some of the Maude Adams' magic.—M. C. J.

THE IMPROVEMENT ERA

The Handcarts of '56

(Continued from page 502)

went out to settle up with Captain Ellsworth and saw them start off in good earnest to the tune of "some must pull, etc." (Can't move without that.)

The second company left Florence on July 24th. The third company, composed almost entirely of emigrants from Wales under the direction of Edward Bunker, arrived at Florence on the 19th of July and set out across the plains on the 30th. Latey's comment on the delays caused in Florence is significant as related to the two remaining companies of that season.

The companies stay here longer than they otherwise would in consequence of the carts being unfit for their journey across the plains; some requiring new axles, and the whole of them having to have a piece of iron screwed on to prevent the wheel from wearing away the wood.³⁷

The optimism of those directing the handcart movement is reflected in a letter from Erastus Snow to John Taylor written on September 15.

So far as is yet known the experiment with hand-carts is likely to succeed quite as well as the most ardent advocate of the measure could have anticipated. At our latest advices the advance companies were in the regions of Fort Laramie and all were in excellent health and spirits, moving on finely and far outstripping the ox train.³⁸

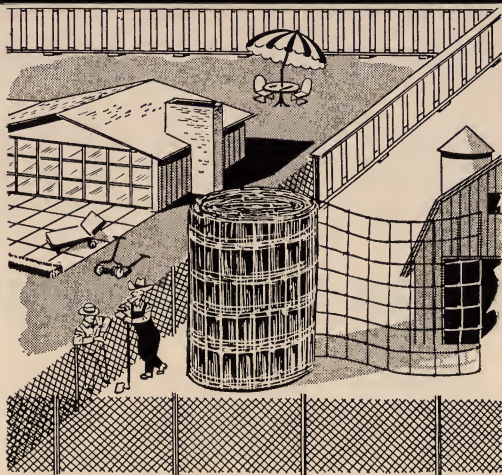
The new experiment, however, did not always present a picnic prospect. There were those who weakened and withdrew from the ranks along the way, and those who hesitated on the borders of the plains to undertake the journey at all. An interesting contrast in the feelings of some of those who faced the prospects of a thousand mile overland journey on foot appears in contemporary correspondence. Writes one of a family that hesitated at the sight of the handcarts:

We think it will be better to remain here [Williamsburg] or at St. Louis for a time until we are able to help ourselves to a wagon. . . . Why, we would have to sell nearly all our clothes! And what shall we do for things to wear when we get to the Valley? Seventeen pounds weight each is but very little.³⁹

The answer from a relative remaining in England represents the other extreme and is sharp in its rebuke. Expressing pleasure at receiving the

(Continued on following page)

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THE HANDCARTS OF '56

(Continued from preceding page)

letter from which the foregoing was taken, the writer goes on:

But my pleasure was changed to great pain and unfeigned sorrow when I read the contents. . . . There is not one atom of the spirit of Zion in it but the very spirit of apostasy. . . .

You invite me and my family to stay awhile in New York. . . . Brothers, sisters, fathers, or mothers, when they put a stumbling block in the way of my salvation are nothing more to me than Gentiles. As for me and my house we will serve the Lord and when we start we will go right up to Zion if we go ragged and barefoot.

. . . There are hundreds in England who have begged and prayed with tears for your privilege of going to Zion but have been unable to get it. And now you slight it!"

A member of the third company wrote that her husband was offered many inducements to remain in Iowa to work at his trade for as high as ten dollars a day, but concluded that money was no inducement for they were anxious to get to Zion.²¹ "Many of settlers along the road," she said, "made fun of us as we walked along pulling our carts, but we did not care;

the weather was fine and the roads were excellent; and although I was sick and we were all tired out at night we thought it was a glorious way to come to Zion."

In contrast again is the report from J. H. Latey writing from Florence:

There are others, for I have seen both sides of the picture. . . . [who] are allured by fine promises and high wages; others there are whose faith is not of that nature to stand the trials they are called upon to undergo, and back out from five to fifty in a company of three hundred.²²

No doubt the delay in Iowa City and Florence set many to serious consideration of what course to take and led to withdrawals, either temporary or permanent, from the ranks of the migrating companies.

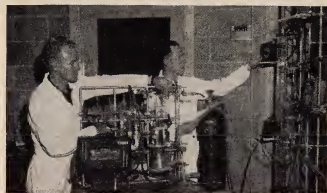
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CHILD IN THE CHAPEL

By Remelda Nielsen Gibson

SHE FOLDED her arms and bowed her head
When prayer was offered and blessings
were said;

She reverently sat without a sound
While the Sacrament was passed around.

She looked at the book when hymns were
sung

But seemingly uttered a different tongue.
Surely God watched her approvingly,
For the fine example was only three.

The first two companies arrived in Salt Lake Valley on the 26th of September. They were met near the mouth of Emigration Canyon by Presidents Young, Kimball, and Wells, with military and band escort. Captain Ellsworth's company arrived first, closely followed by Captain McArthur's. "The line of march," reported the *Deseret News*, "was scarcely taken up before it began to be met by men, women, and children, on foot, on horses, and in wagons, thronging out to see and welcome the first hand-cart companies, and the numbers rapidly increased until the living tide lined and thronged South Temple Street."²³ An eyewitness wrote:

As they came down the bench you could scarcely see them for the dust. When they entered the City the folks came running from every quarter to get a glimpse of the long looked-for hand-carts. . . . I shall never forget the feeling that ran through my whole system as I caught the first sight of them. The first hand-cart was drawn by a man and his wife. They had a little flag on it, on which were the words, "Our president, may the unity of the Saints ever show the wisdom of his counsels."

THE IMPROVEMENT ERA

The next hand-cart was drawn by three young women. . . . The tears ran down the cheeks of many a man who you would have thought would not, could not, shed a tear.²⁴

The third company joined the others in the valley on October 2. Summarizing the journey of these companies, the *News* reported that the mortality rate had been less than the average attending the ox trains; that they had often traveled twenty-five and thirty miles a day and would had they not been obliged to wait upon the slow progress of the ox teams carrying the tents and supplies.

The handcart episode has been remembered popularly by the tragedy that unfortunately crept into it. The disaster that befell the last two companies of 1856 must receive due attention as part of the handcart story, but the movement as a whole must not be lost sight of. The experiment was not without success and would likely have continued over a longer period had not other developments in transportation methods brought it to a close. It should be kept in mind also that the Mormon immigration for 1856 was not made up entirely of handcart members. Out of a total of 3756 immigrants, only about half, or 1978, were P.E. (perpetual emigration) passengers listed to travel by handcart; three hundred and eighty-five were booked to go through on their own means, and the balance was to remain in the states for the season.

(To be concluded)

REFERENCES

- ²⁴*Millennial Star* XIV:27.
²⁵*Ibid.*, XI, 278.
²⁶Sixth General Epistle, October 1851, *Millennial Star* XIV:23.
²⁷*Ibid.*, XVII:813-814.
²⁸*Ibid.*, XVIII:54.
²⁹*Ibid.*, XVII:813-814. Quoting from *Flourance Courier*, which described an eastbound party of missionaries with handcarts: "... General impression upon the mind of the public is that the handcart is the slowest and most laborious mode of conveyance that can be used. From the report of this party and of others we are inclined to think it exactly the reverse. This party was but 19 days in coming from Fort Laramie, a distance of 520 miles—an average of over 27 miles per day—some days they made 25 miles. This is certainly not slow traveling and when we reflect upon the many inconveniences to which a traveller is subjected with his horses, mules, and oxen in crossing the Plains; the crossing of streams, danger of stampedes, selection of camping place for the cattle, tethering and working with them morning and night, we are inclined to think that for a California or Salt

Lake trip, we would give the handcart the preference over any other mode, unless we had fine teams and so few of other traps as to enable us to take plenty of corn for the animals."

³⁰*Latter-day Saints Journal History*, November 9, 1856.

³¹*Millennial Star*, XVIII:122.

³²*Ibid.*, XVIII:713.

³³*Latter-day Saints Journal History*, October 2, 1856. From Miss Priscilla Merriman Evans' diary.

³⁴*Ibid.*, November 9, 1856. J. G. Willie's Narrative.

³⁵*Ibid.*, November 9, 1856. Wm. Woodward letter.

³⁶*Ibid.*, October 2, 1856; November 9, 1856.

³⁷Stenhouse, T. B. H. *Rocky Mountain Saints*, p. 342. Stenhouse attributes the

handcart disaster to "misunderstanding between the Liverpool and New York offices." His account, based largely on the John Chislett diary, and an anonymous "eyewitness" account reflects considerable bias.

³⁸*Millennial Star*, XVIII:637.

³⁹From Pioneer Songs—21 Pub. by Daughters of the Utah Pioneers, 1932.

⁴⁰*Millennial Star*, XVIII:638.

⁴¹*Latter-day Saints Journal History*, September 15, 1856.

⁴²*Millennial Star*, XVIII:369.

⁴³*Ibid.*, XVIII:369-371.

⁴⁴*Latter-day Saints Journal History*, October 2, 1856.

⁴⁵*Millennial Star*, XVIII:637.

⁴⁶*Deseret News*, VI:236.

⁴⁷*Latter-day Saints Journal History*, September 29, 1856.

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Melchizedek

Melchizedek Priesthood— Ordinations and Settings Apart- (Continued)

REORGANIZING OF THE FIRST PRESIDENCY NOT TO BE DELAYED

PRESIDENT John Taylor directed the Church in the capacity of President of the Twelve Apostles for over three years after the death of Brigham Young. It was on October 10, 1880, that he and two Counselors were sustained as the First Presidency of the Church.

President Willford Woodruff directed the Church for nearly two years as President of the Twelve Apostles before he selected two Counselors and was sustained as President of the Church.

Not very long before his departure from this sphere of action, President Willford Woodruff told the brethren, his immediate associates, that it was not the will of the Lord that in the future there should be a lengthy period elapse between the death of the President of the Church and reorganization of the First Presidency.¹

Following the death of President Woodruff, President Heber J. Grant stated:

Brother Snow told us [the Twelve Apostles] that he was instructed of the Lord in the Temple the night after President Woodruff died to organize the Presidency of the Church at once. . . .²

On September 2, 1898, President Woodruff died. Acting in harmony with the Lord's instructions through his prophets, only eleven days after the death of President Woodruff, the apostles met in the Salt Lake Temple in a council meeting, with President George Q. Cannon and Joseph F. Smith occupying their proper positions in the quorum. At this meeting "... Lorenzo Snow was unanimously sustained by the apostles as President of the Church of Jesus Christ of Latter-day Saints."³ In his address of acceptance, President Snow said:

... He knew that the action taken by the Council was according to the mind and will of the Lord, for it had been shown him several days earlier that the First Presidency should be reorganized before the next conference.

PRESIDENT OF THE TWELVE APOSTLES TO BECOME PRESIDENT OF THE CHURCH

On March 28, 1887, in response to the following question: "Do you know of any reason in case of the death of the President of the Church why the Twelve Apostles should not choose some other person than the President of the Twelve to be President of the Church?" President Willford Woodruff wrote:

I know several reasons why they should not. First, at the death of the President of the Church the Twelve Apostles become the presiding authority of the Church, and the President of the Twelve is really the President of the Church by virtue of his office as much while presiding over the Twelve Apostles as while presiding over his two counselors. . . . Second, in case of the death of the President of the Church it takes the majority of the Twelve Apostles to appoint the President of the Church, and it is very unreasonable to suppose that the majority of the Quorum could be converted to depart from the course marked out by inspiration and followed by the Apostles at the death of Christ and by the Twelve Apostles at the death of Joseph Smith.⁴

SELECTING, SUSTAINING, ORDAINING, AND SETTING APART A NEW PRESIDENT OF THE CHURCH

First—Selecting the New President of the Church:

Upon the death of the President of the Church of Jesus Christ, the First Presidency becomes disorganized. In the cases where the counselors of the deceased President previously had been ordained apostles, following the death of the President of the Church, these counselors take their rightful

position in the Quorum of the Twelve according to the dates of their ordinations. It may be that the position of one of them would be President of the Quorum of the Twelve Apostles.

The official action of selecting and sustaining a new President of the Church is done in a meeting of the Quorum of the Twelve Apostles. The President of the Twelve is selected to succeed the deceased President as prophet, seer, revelator, trustee-in-trust and President of the Church of Jesus Christ of Latter-day Saints. He is sustained by the unanimous consent and approval of the members of the Quorum of the Twelve. This action is taken under the inspiration of the Lord and in complete harmony with the system instituted through inspiration by Christ's apostles following his death and also the system established through inspiration from the Lord following the martyrdom of the Prophet Joseph Smith. This certain pattern has been established in the kingdom of God.

Since it is the established practice to select, appoint, and sustain the President of the Twelve Apostles to succeed the deceased President, the apostle who is serving as President of the Quorum of the Twelve at the time the selection of a new President is made is the one appointed to be President of the Church.

On each occasion, except in the cases of President Joseph F. Smith and President David O. McKay, the President of the Twelve Apostles had been serving for some time in that capacity when he was chosen and ordained to be the President of the Church. In the cases of those two brethren, however, prior to the death of the President of the Church, they had been serving as Counselors in the First Presidency. In each case upon the death of the President of the Church, each of these brethren took his rightful position in the Quorum of the Twelve Apostles, which position was that of President of the quorum. Thus these two cases were identical with the others who received the appointment of President of the Church in that they were at the time of their appointment officially acting in the

¹*Utahville Instructor*, vol. 36, p. 660.

²*Romney, op. cit.*, p. 421.

³*Ibid.*, p. 420.

⁴*Ibid.*, p. 421.

⁵Matthias F. Cowley, *Willford Woodruff*, p. 561.

Priesthood

capacity of President of the Quorum of the Twelve Apostles.

Second—Sustaining the President of the Church by the Vote of the Priesthood and the Body of the Church:

After the President of the Quorum of the Twelve Apostles has been selected, appointed, and sustained by apostles to be President of the Church of Jesus Christ, the one chosen is thereupon presented to the priesthood of the Church, as well as to the body of the Church, at a general conference for a sustaining vote. He is sustained in the position of trustee-in-trust and President of the Church of Jesus Christ of Latter-day Saints, President of the Holy Melchizedek Priesthood, prophet, seer, and revelator to the Church of Jesus Christ. Each quorum of the priesthood votes separately; and the body of the Church also gives its sustaining vote.

Third—Setting Apart of the President of the Church:

The person appointed by the Lord and approved by the common consent of the members of the Church to be the President is set apart to that position. This setting apart to the position of President of the Church is done by the members of the Quorum of the Twelve Apostles. It is through the power and authority of the priesthood and the keys which are held by the Twelve Apostles which give the member of the Twelve officiating the right, authorization, and power of God to confirm all the keys, powers, graces, and blessings upon the President of the Church and to set him apart to that great and holy position in the kingdom of God. As President Joseph Fielding Smith has said: "The Twelve, therefore, in the setting apart of the President do not give him any additional priesthood, but confirm upon him that which he has already received; they set him apart to the office, which is their right to do."

COUNSELORS TO THE PRESIDENT OF THE CHURCH

First—The President Selects his Counselors:

JULY 1956

It is the prerogative of the President of the Church of Jesus Christ of Latter-day Saints, as it is the right of presidents serving in other positions of the Church, to select his counselors. The President of the Church is at liberty to select his Counselors anywhere within the entire Church, wherever he may find the men the Lord wants to fill those positions. He may be inspired by the Lord to select the counselors who had served under the previous President, but he has no obligation to do so. He may see fit through the direction and inspiration of the Lord to select his Counselors from among the members of the Quorum of the Twelve Apostles, from the members of the First Council of the Seventy, from the Assistants to the Apostles, from the Presiding Bishopric, or from the membership of the Church at large. There have been examples of each of these in the history of the Church.

Second—Sustaining the Counselors in the First Presidency:

After they have been approved by the Quorum of the Twelve Apostles, the Counselors in the First Presidency are sustained at a general conference of the Church in a way similar to that which was described for the sustaining of the President of the Church.

Third—Setting Apart of the Counselors:

The Counselors in the First Presidency are set apart to their office and calling by the President of the Church.

Fourth—Counselors in the First Presidency as Apostles:

The Counselors to the President of the Church are high priests. They may or they may not be ordained to the office of apostle. If the President of the Church chooses to bestow the apostolic calling upon his counselors, he receives the approval of the Quorum of the Twelve. Then the counselors are presented to the body of the Church for its sustaining vote in regards to their appointment as apostles. They are thereafter ordained apostles by the President of the Church. Upon receiving the apostolic appointment and ordination, the counselors take their places in the line of apostles according to the date of their ordination; however, they do not serve as members of the Quorum of the Twelve at that time, since they are serving as Counselors to the President of the Church.

If the President of the Church does not desire to have his Counselors ordained to the office of apostles, they serve as his Counselors as high priests in the Church who have been especially called and set apart to be General Authorities and Counselors to the President of the Church. Under those circumstances, upon the death of the President of the Church, his Counselors would take their proper places in the high priests' quorums in their stakes and carry forward in accordance with any appointments which they may receive.

THESE TIMES

(Concluded from page 482)
healthy religious activity is conducive to peace of mind and the ability to grapple with overwork, tension, and the hurry-hurry of modern life. Sociologists report that the family and primary friendship groups are on the decline in America, being replaced by purely "functional" social groups (luncheons, clubs, professional and trade societies, women's auxiliaries to the same, and some types of church and community activity). The result is that the family and primary groups, where

values important to mental health receive their nurture, are eroded, derailed, or even sometimes destroyed by the demands and whirl of the secondary groups. The safeguarding and nurture of complete health—including its mental aspects—in the family is therefore of first importance.

It is time to take seriously the admonition to devote some of our energies to family life and living as well as to devote our means to better hospital care and cure.



The Presiding

Senior Members

Desirable Qualities Listed for Group Advisers

WOULD you be a successful group adviser? Partake then of the ingredients that make for success. Honesty, faith, humility, love, diligence, enthusiasm, knowledge of the gospel, and self-discipline are basic foundation stones upon which all group advisers should build.

Honesty is not only the best policy, it is the only policy upon which friendship and confidence can be won. Exaggerations and deceptions may at times seem justified, but lasting good will not come from their use.

Faith in God and one's fellow man is essential for one who would represent God and instill faith in others.

Humility is a jewel in the crown of character. It gives a man the common touch. It puts him in a position to better understand those with whom he works.

Love is the greatest of all virtues. It embraces all that is good. It overlooks the weakness of others and reaches out to help those in need. It is the driving force that causes men to sacrifice for and serve others. He who sincerely loves his fellow men will find the way to their souls.

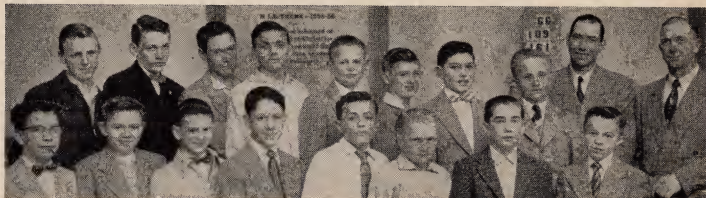
Diligence is measured not only in quantity but even more in quality. It drives a man to greater efficiency. It adds satisfaction to accomplishment.

Enthusiasm is the spark that lights the fire of action. The group adviser with enthusiasm or who acts enthusiastically motivates others to activity in the Church.

Knowledge of the gospel is a basis for confidence. The group adviser who doesn't know the gospel is much like the salesman who doesn't know the product he tries to sell.

MILO DEACONS SET RECORD

Deacons in Milo Ward, East Rigby (Idaho) Stake won the coveted stake recognition for maintaining the highest average attendance (70 percent) at both priesthood and Sacrament meetings for 1955. Roy Coles, quorum adviser, and Aaron Robinson, counselor to Bishop Eli Theron Cox are at the far right.



Study Guide For Ward Teachers July 1956

There is Strength in Family Prayer

Every home needs the blessings and the strength that come from daily communion with God. In his sermon to the Nephites, the Savior instructed them to "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

Family and secret prayer should be observed, not alone to comply with the commandment of the Lord, but because of the wonderful blessings and strength that are to be gained. The differences and irritations of the day melt away as families approach the throne of heaven together. Unity increases. The ties of love and affection are reinforced, and the peace of heaven enters the homes where prayers are said. Children who participate in family prayer learn to know that He lives; that he cares for them; and as their prayers are answered, they learn that prayer is a source of strength, of peace, and in times of trouble, consolation. Tranquility, peace of mind, faith, and assurance are manifested in the inner lives of those who come from homes where prayer is part of the daily family life. Those who learn to place their trust and confidence in the Lord do not feel forsaken, alone, and helpless in times of sorrow, loss, and disappointments.

"When you get up in the morning," said Brigham Young, "before you suffer yourselves to eat one mouthful of food, call your wife and children together, bow down before the Lord, ask him to forgive your sins, and protect you through the day, to preserve you from temptation and all evil, to guide your steps aright, that you may do something that day that shall be beneficial to the kingdom of God on the earth. A father—the head of the family—should never miss calling his family together and dedicating himself and them to the Lord of hosts, asking the guidance and direction of his Holy Spirit to lead them through the day—that very day . . . if we do this every day, we will be prepared to live a higher glory."

Yes, there is power in prayer. Let us help to provide the members of our household the power and strength they need to meet each day's problems, temptations, and labors through family prayer. It is true, indeed, that "if parents would pray more *with* their children while they are young, they would need to pray less *for* them when they are older."

INTRODUCTION OF STUDY GUIDE FOR AUGUST 1956

Attendance at Sacrament Meeting an Essential Principle of the Gospel

Regular attendance at Sacrament meeting is required of all Latter-day Saints. The Lord, in this dispensation, has commanded members of his Church to attend this meeting. The Sabbath day cannot be properly observed unless we are in attendance at this revealed meeting. The primary purpose of attendance at this meeting is to partake of the Sacrament. There are also other blessings attending those who are thus obedient.

References: (D & C 59:3-21; 69:29; 84:44; 88:77-78.)

Bishopric's Page

Prepared by Lee A. Palmer

Ward Teaching Visits Totaled for 1955

IN THE Church of Jesus Christ of Latter-day Saints, the ward teaching program is considered as "big business." A glance at the total number of visits made by ward teachers during 1955 is convincing proof of the program's colossal size. There were 2,700,385 visits made last year by ward teachers or an average of 225,032 visits each month. To accomplish this momentous task, there were as of December 31, 1955, a total of 108,044 ward teachers enrolled in the program.

Assuming that it took an average of fifteen minutes for each visit, it would require 675,096 man hours to complete the task. Breaking this total down into eight-hour days, and counting two teachers per district, we discover the amazing total of 168,774 days required to perform ward teaching responsibilities last year.

From these figures, we have determined how many visits were made and the time required to complete them. But there is another story which is not so encouraging. The 2,700,385 visits made represented only seventy-four percent of the total of the visits that should have been made. In other words, 948,766 more visits should have been made to make a perfect record.

No doubt among the twenty-six percent of those not visited were those who needed the ward teachers. There were among this number families who were not visited once during 1955. These figures should remind stake and ward leaders in ward teaching of the necessity for extending their efforts. It is to be hoped that further improvement will be made in 1956 eliminating the number of visits "not made."

Faithful Ward Teacher Travels 1550 Miles



William E. Thornton

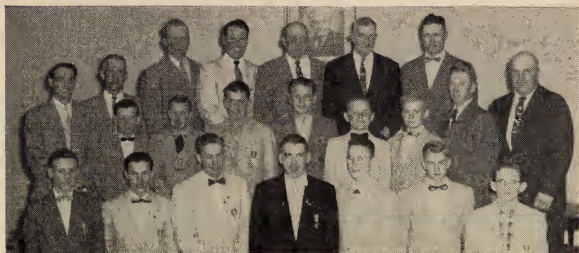
ELDER William E. Thornton, presiding Elder of the Starke Branch, dependent on the Wesconnett Ward, Florida Stake, traveled more than 1550 miles during 1955 to complete his ward teaching. To visit the scattered families in his ward teaching area, Elder Thornton travels more than 130 miles each month.

His conscientious devotion to his ward teaching duties resulted in a perfect record of visits during each of the months of 1955. No family was missed for a single month.

During the year Elder Thornton had many ward teaching companions from the Aaronic Priesthood groups who always accompanied him in his visits.

Such devotion to duty is a standard of excellence to which many, if not all of us, may look.

LINROSE WARD, FRANKLIN (IDAHO) STAKE EXCELS IN AARONIC PRIESTHOOD



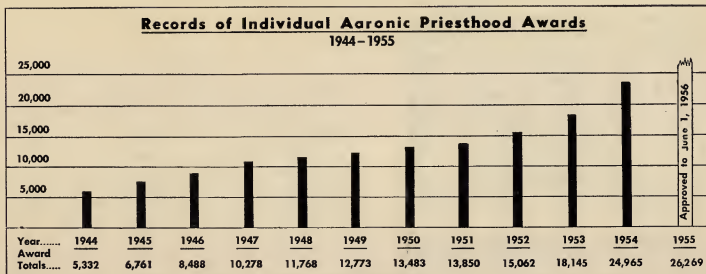
FIFTEEN enrolled, thirteen individual Aaronic Priesthood awards, eight 100 percent seals, five Aaronic Priesthood pins, twelve 100 percent attendance records since January 1 this year—a challenging record from Linrose Ward, Franklin (Idaho) Stake.

Stake President Henry H. Rawlings presented the awards and the ward Aaronic Priesthood award. In addition to President Rawlings, Bishop Raymond R. Hobbs and counselors, and quorum advisers are included in the photograph.

Sustained Progress. The chart is evidence of the consistency in excellent performance of duty by our Aaronic Priesthood bearers and their leaders across a span of nearly twelve years. Every year brought a larger record than the year before.

However, we must not overlook the increased requirements for 1956 if we are to maintain our record of annual gain. One half of the year is gone. How do you stand?

Records of Individual Aaronic Priesthood Awards 1944-1955



Today's Family

ALLIE HOWE
Editor

Building a Food Storage Room

(Third in a series of articles on the family food storage program.)

As discussed in this section last month, there is no ideal food storage condition for all families, for all situations, and for all foods. Inasmuch as some foods require a cool damp atmosphere and others cool dry storage, various types are important. However, with thoughtful reasoning and planning, one room could probably be adapted for the average family. This may be in the basement or an out building near the back door of the home. For limited facility, mound or pit storage can be practised, but such is not adaptable for all foods.

The following discussion is given

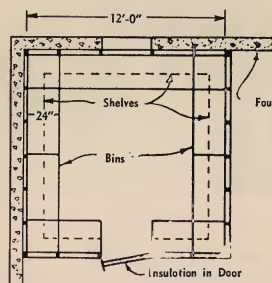
merely as suggestions to which families may turn in the construction and preparation of their own facilities.¹ Do not feel that because you may not be able to have the best, you will have none at all. Knowing the basic essentials for storing various foods (see *THE IMPROVEMENT ERA*, June 1956, p. 468) you can intelligently adapt to your requirements. On the other hand, work and plan to eventually build adequate facilities for a one to two years' food supply in your home.

¹The information herein is based upon facts from authoritative sources unless otherwise indicated.

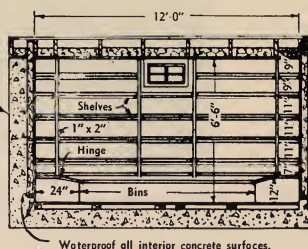
The matter of convenience of the food storage room should be emphasized because, if a rotation system is followed (see previous articles in this series in *THE IMPROVEMENT ERA*, May and June 1956) this reserve will be a virtual kitchen pantry to be drawn upon constantly for older stock and to be replenished continually and kept at its maximum requirements for a full two years' supply. A saving of time and steps will be realized if the storage room is on the ground floor and convenient to the kitchen. Some families are arranging facilities adjacent to their utility room. We have heard that in one home a storage room was built beneath the garage. The garage had cement flooring, and the walls of the room were cement also, thus providing not only storage space but also an air raid shelter.

Properly constructed and situated, such a room will be used daily and will pay for itself many times over through the years of service. However, basement storage can be equally effective although remote from the food preparation center. If such is

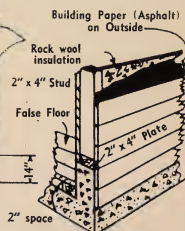
(Continued on page 534)



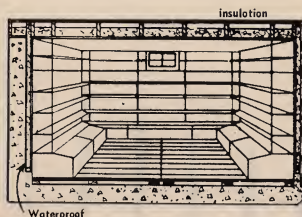
FLOOR PLAN



ELEVATION



DETAIL



VIEW IN PERSPECTIVE

BASEMENT STORAGE

WATER PROOF PAPER is applied to warm side of wall to prevent sweating of walls. This will be inside of studs on outside walls and outside of studs on walls joining heated basement.

VENTILATION outlet should be near ceiling, may be ordinary window replaced with insulated door.

ENTRANCE DOOR to storage room must be insulated.

BINS for apples and vegetables must be lidded and tight with movable partitions to separate different stored products. Portable bins allow for cleaning and airing outside.

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3 IN-ER-SEAL
WAX PACKETS



EACH
CRACKER
BREAKS INTO PERFECT
SIZE FOR EATING



BUILDING A FOOD STORAGE ROOM

(Continued from page 532)

contemplated, seek the coldest spot, logically the northeast corner, if this is not near the furnace or some other heat emitting appliance.

"Poor ventilation and a wide variation in temperature limit the value of the attic as a storage place. Cross ventilation will help to prevent extreme heat, but it is difficult to keep the attic warm in very cold weather and cool in hot weather . . . Popcorn, herbs and dried seed can remain there indefinitely."²

"The size of the storage will depend upon the food habits and likes of the family. A storage room 10 ft. square and seven ft. high, properly arranged, is large enough for a family of eight to ten people. Where space is limited a smaller room can be arranged to provide adequate storage for a large family."³

HOW TO BUILD

In addition to location and size, other basic essentials for proper storage space are insulation and temperature control, moisture and humidity control, ventilation and lighting, and construction materials. Although the planning of your room or facilities should be detailed, the cost should not be exorbitant.

INSULATION: This is essential protection against both heat and cold so that an even temperature can be maintained the year around in your storage room. This is of utmost importance as fluctuations in temperature will reduce the storage life of produce especially. Perhaps the most assured method of maintaining proper temperature control is insulation of the door and ceiling as well as the walls. At least four inches of asbestos wool, rock wool, granulated cork, or some other material of equivalent insulation value are recommended. When sawdust is used, walls must be at least eight inches thick, and the sawdust or shavings should be treated with pentachlorophenol or some other wood treatment to make it resistant to insect damage and decay.⁴ When sawdust is used, walls twelve inches thick are most desirable. However, weigh carefully the choice between

economy of money in the type of insulation chosen and the economy of space required. Perhaps a more expensive insulator would be a greater saving where space is at a premium. Frame walls are most common and in one respect very practical in that wood is a partial insulator itself. Cinder blocks, concrete, and other comparable materials do not have that quality and therefore require additional insulation.

"When considering basement storage one should remember that the ground has a very good insulating value around the foundation up within about eighteen inches of the grade, but since insulation is needed from this point, it is simpler to frame the wall on the inside of the foundation the full height."⁵

HUMIDITY CONTROL: Since the value of insulation is diminished greatly when moisture enters a room, it is important that heavy tar paper or some other heavy water-tight building paper be used on the walls, ceiling, and door. This should be affixed to the warm side of the wall to prevent sweating; i.e., it will be inside of the studs of all outside walls and outside of the studs on the wall adjoining a heated basement. The lining [of the walls] should be of a material that can be kept painted and can be washed down without damage to the wall.⁶ Painting the inside walls with a water repellent paint will preserve them and will facilitate cleaning.

Controlled moisture is essential in the preservation of some produce, but uncontrolled, it may damage other storage. One way of establishing this control is by sprinkling water through a false flooring to the concrete floor below which may be covered with an inch and a half of sawdust, sand, peat moss, or other similar material. By keeping this damp there will be continuous evaporation in the room with a minimum odor. Leave about an inch between the top of this evaporating agent and the underpart of the false flooring slats for good air circulation and better evaporation.⁷

Rooms in which such controlled moisture methods are employed are

²"Winter Vegetable Storage," A. L. Weaver, Circular 330, College of Agriculture, University of Illinois, Urbana, Illinois.

³"Home Storage in Utah," Bulletin N.S. 148, Utah State Agricultural College, Logan, Utah.

⁴Ibid.

⁵"Where and How To Build a Storage Room," Joseph Goulman, Effie S. Barrows, and E. Milton Anderson, THE IMPROVEMENT ERA, September 1945, p. 558 ff.

⁶Ibid.

⁷Ibid.

TABLE TREATS

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LABORATORY

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WANT TO MAKE CREAMY FRENCH DRESSING THAT WILL NOT SEPARATE?



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excellent for cool, moist storage but present problems for cool, dry storage. This will be discussed later in this article.

FLOOR AND DRAIN: Although some people have built storage rooms on the dirt floor of the cellars in their homes or an outdoor storage room in a similar fashion, this presents the problem of controlled humidity. A cement flooring, laid so that it is waterproof and watertight, is recommended by food storage authorities. Of course the floor should be at an almost imperceptible slant toward a floor drain with a tight stopper so that the room can be washed down and properly cleaned each spring.

FALSE FLOORING: This is constructed by laying one-inch slats nailed to two-by-fours set on edge. This four-inch height allows for essential circulation between the flooring and the evaporating agent. Always construct the false flooring in sections so it can be easily removed for cleaning and other practical purposes. Remember to cut the end of the two-by-fours at an angle, thus allowing for the swelling of wood caused by the moisture in the room. This precaution will make the flooring sections easily removable at all times.

VENTILATION AND LIGHTING: Good ventilation is essential for proper storage of all fresh fruits and vegetables and other food items, and this can be accomplished by adjustable openings in the walls or in the ceiling. The experts remind us that some air circulation is desirable even in coldest weather.*

"Good ventilation is necessary for preserving all fresh fruits and vegetables. . . . These ventilators should be twelve inches square or larger for a room of one hundred square feet. The temperature in the storage room should be kept as constant as possible. A thermometer should be installed, and in cold weather the ventilator should be adjusted according to the temperature. An electric fan may also be employed in either cooling the room if it becomes too warm, or for circulating air from a large lighted globe or small heater if the temperature drops to the danger point (35° F.). Adequate electrical wiring should be provided."

An adjustable damper is a better control than the mere opening of a

*"Home Storage In Utah," Bulletin N.S. 148, Utah State Agricultural College, Logan, Utah.
 "Where and How to Build a Storage Room," Joseph Coulam, Effie S. Barrows, and E. Milton Anderson, THE IMPROVEMENT ERA, September 1948, p. 303.

(Continued on following page)

Give a Pizza Party this new "Fill and Grill" way!

Make the crust ahead—
then Fill and Grill in Minutes.
You can even grill it outdoors!



PIZZA DOUGH

Measure into bowl 1 cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir until dissolved. Stir in 1 teaspoon sugar, 1½ teaspoons salt and 2 tablespoons olive oil. Beat in 2 cups sifted enriched flour. Stir in an additional 1½ cups sifted enriched flour (about). Knead until smooth and elastic. Put into greased bowl; brush top with shortening. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 45 minutes. Punch dough down. Roll out into eight 8-inch circles. Place on lightly floured baking sheets. Cover with damp towels. Let stand 15-30 minutes. Preheat oiled heavy skillet over medium heat. Cook crusts

until light brown, about 5 minutes on each side. When cool, stack and wrap in aluminum foil. Store at room temperature 1-8 hours as needed. When needed for use, put crust into preheated oiled heavy skillet over medium heat. Top as directed for Pizza Topping. Cover and cook until hot, about 5 minutes. Makes 8 servings.

PIZZA TOPPING

Thinly slice 1 pound Mozzarella cheese. Mix together 2 cans (6 ounces each) tomato paste, 1 cup water, 2 teaspoons salt, ½ teaspoon pepper, 2 teaspoons crushed oregano. Top each crust with cheese slices, then tomato mixture, sprinkle with Parmesan cheese and about 1 teaspoon olive oil.

"Real pizza crust with flavor
and texture only yeast can give,"



says Mrs. Arthur Potter, prize-winning cook of Castro Valley, California. "And what a handy trick to make the dough ahead, mix the filling just before company comes. Then pop your pizza in the skillet, grill outdoors or in.

"Just be sure the yeast you use is Fleischmann's—the kind prize-winning cooks depend on. It's so fast and easy and sure. Use the cake yeast—or the handy dry yeast that keeps for months on your shelf."

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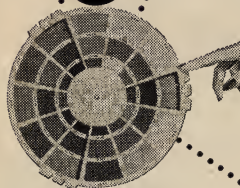


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BUILDING A FOOD STORAGE ROOM

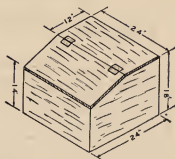
(Continued from preceding page)

vent door. During the winter it is usually safer to ventilate the room in the day time and close during the freezing nights. However, follow whatever procedure is best to keep the room at a constant temperature.

Not only is a window unnecessary, but also it is not recommended. If there is one in the room, it should be insulated, and it is best to cover it so that no light enters therefrom. Light will turn bottled fruits dark and sometimes have other undesirable effects upon the storage.

THE DOOR: As previously emphasized, the entrance door to the storage room should be as well insulated as the walls. If space within the room is limited, build the door swinging to the outside, thus leaving every possible inch of the room for storage.

STORAGE BINS AND SHELVES: Portable bins that can be taken outside for cleaning and airing are most practical. These could line two walls of the room, if desired, with twelve-inch-deep shelves spaced above them. Deep bins would be a disadvantage



Suggested bin construction with twelve inch allowance on top providing for complete opening of the lid even with shelves placed immediately above. Also see sketch on page 532.

in most instances as it would be difficult to remove the storage products. Of course the size of the bins should be determined by the size of the room and the various products requiring bin storage. Each item should be stored separately with its own kind. Recommended proportions are indicated in the accompanying sketch,¹⁰ although the width of the bins would be determined by individual requirements. Some families have built slat flooring into their bins, allowing for dirt from the produce to sift through, thus keeping the bins cleaner longer. Such flooring also provides better ventilation.

Shelves on two sides of the room can be spaced for quart jars, canned foods, and other items. "Shelves 12

inches wide are more convenient than wider ones. Two or three rows of jars or cans are satisfactory. The distance between each shelf will be determined by the size of containers to be stored. If No. 3 cans and quart jars of the most common size are used, the shelves may be about 12 inches apart. This would allow No. 3 cans to be stacked two deep and quart jars one deep. If pickles and fruits are to be canned in half gallon jars, one or two shelves should be made far enough apart to place half gallon jars with about 2 inches above the jar. Don't waste space, though. If you have no half gallons, put shelves closer together.

"Be sure that shelves are braced or strengthened to hold the extra weight of the season's home-processed food supply. Shelves that are more than three or four feet long should be well supported especially in the center."¹¹

The Alabama Polytechnic Institute recommends slatted shelving for better ventilation.

"To determine the width between shelves, add 2 inches to the height of jars—pints, quarts and half gallons. Add 6 to 8 inches to stone jars or jugs—containers too heavy to move easily.

"Nineteen feet of shelf space 10 to 12 inches wide provide storage for 100 pint and quart jars; 9 feet will provide space for 100 No. 2½ or No. 3 tin cans."¹²

"Some homemakers like adjustable shelves. To make these . . . nail cleats or supports three or four inches apart on each end of the pantry. Then rest the ends of the shelves on these cleats without nailing the shelf to the cleat. If there are more small jars than large ones put shelves closer together, similar to the way you adjust racks in the oven of the stove."¹³

The shelves at the ends of the room may be built sufficiently high from the floor to allow wheat, bean, rice, dried pea and other like storage containers to be slid under them.¹⁴ Remember, however, that to have these

¹⁰"Pantry Suggestions," B-134, 1948. The Extension Service, Agricultural and Mechanical College of Texas, p. 6, 7, 10.

¹¹"Canned Food Storage," Circular 305, The Alabama Polytechnic Institute, Auburn, Alabama.

¹²"Pantry Suggestions," B-134, 1948. The Extension Service, Agricultural and Mechanical College of Texas, p. 6, 7, 10.

¹³"Where and How to Build a Storage Room," Joseph Coulam, Effie S. Barrows, and E. Milton Anderson. THE IMPROVEMENT ERA, September 1948, p. 602.

on a false flooring or on wood slats of some kind will avoid rusting and sweating by resting directly on the floor. It may be that you will desire to build the shelves a little wider which you plan to use for sacks of flour, sugar, and other comparable items.

ONE ROOM STORAGE

(Some of the following information is not from authoritative sources, but offers the experiences of families in their food storage programs.)

As suggestions have been given thus far in this series, it is evident that ideal storage can be realized only under two separate conditions: the cool dry storage and the cool moist storage. However, in some instances reasonably satisfactory arrangements have met both conditions in the same room. It may be that if these ideas are functional for one family, they may be for another.

One family dug the cement flooring from the basement in an area large enough for the storage bins alone.¹⁵ Then the bins, [preferably with slat flooring] were built over



this area, thus allowing a damp cool situation for their produce. The slat flooring is important as it provides for air circulation and is a protection against rodents. Cement flooring covered the balance of the room, in this instance, allowing for cool dry storage for those items requiring it. Experimenting would prove whether or not additional moisture would be necessary for the produce.

When a small amount of moisture is in the room, "Tin cans may be wiped with a cloth that has been dipped in oil or white vaseline to help prevent rusting."¹⁶

Another family has built a storage room as suggested above but has avoided the evaporating agent on the floor. They keep damp rags, newspaper, or excelsior on top of the produce in the storage bins. Others

¹⁵"Planning to Provide A eYars Supply," Mark B. Garf, member general welfare committee, and Gertrude R. Garf, former counselor, Relief Society general presidency. *The Relief Society Magazine*, August 1948, p. 507 ff. See also articles on pages 527 and 529.

¹⁶"Pantry Suggestions," B-134, 1948, The Extension Service, Agricultural and Mechanical College of Texas, p. 8.

(Concluded on following page)

Bernardin Snap Lid
STANDARD MASON

Snap

Extra white coating protects the food side
Double "Snap" signal on guard—outside.

All these features combined

- **double-Snap signal**
It Snaps down—loudly. You can hear and see a safe vacuum has been reached.
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Bernardin Snap Lids have built-in jar rings of live latex, and are packed to slide out individually.

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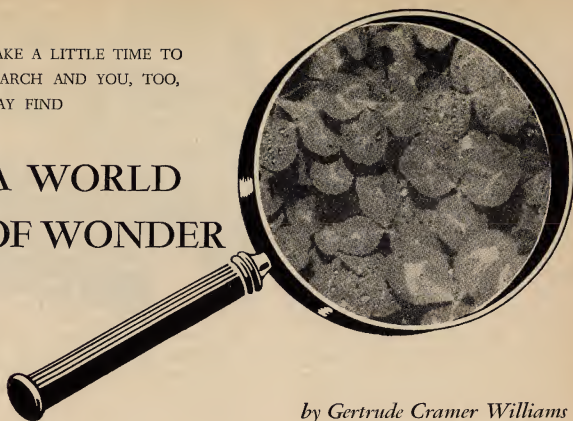
OF ARIZONA

1103 North Central

Phoenix, Arizona

TAKE A LITTLE TIME TO
SEARCH AND YOU, TOO,
MAY FIND

A WORLD OF WONDER



by Gertrude Cramer Williams

MY CURIOSITY was so aroused after seeing Walt Disney's famous close to nature films, *The Living Desert*, *Nature's Half Acres*, and *The Vanishing Prairie*, I decided to do a little research and probe into the mysteries of nature myself. So I borrowed a powerful magnifying glass and went into the depths of my garden on a tour of exploration.

And what wonders I discovered in the realm of nature's wonderland! My first object was an ordinary sprig of California devil's grass, which under the magnifying glass looked very much like a bride's spray of white lilies, but each flowerette was so delicate, one would never dream

anything could be so tiny and yet so perfect.

I next scrutinized a miniature lavender weed similar to moss. This I selected because it seemed so obscure, but to my astonishment, there I discovered the most awe-inspiring orchid-like flowers I ever saw. And to think that to the naked eye this plant is so commonplace!

If an ordinary weed with the aid of a powerful magnifying glass can transport one into a world of wonder, is it not worth the time and effort spent to explore more often into God's wonderland? Too often we take his gifts for granted, and we forget to appreciate the beauty about us.

BUILDING A FOOD STORAGE ROOM

(Concluded from preceding page)

store such vegetables as beets, carrots, turnips, and other root crops in sand, and the sand is kept moist.¹⁷ Thus the amount of moisture in the rest of the room is limited. If either idea is tried, be certain to provide for air circulation and ventilation of the produce so stored.

Some folk use their room for cool dry storage and supplement this with mound or pit cellars in their yards (or sometimes in enlarged garages in the city). For excellent building suggestions for outdoor storage of this type, read "Home Storage of Vegetables and Fruits," Farmer's Bulletin No. 1939, issued by the U S Department of Agriculture, Washington,

D. C. The 1955 revised edition is ten cents.

It should be remembered that no one situation will be ideal for all. It is merely hoped that the suggestions given will be an able guide to our readers in planning their individual family storage. From the annotations to this article, it is obvious that help is available in all parts of the country. Your local county agent will also be of assistance. The Brigham Young University extension division at Provo, Utah, is distributing an annotated bibliography on "Food Storage in the Home," prepared by Robert Leake; this is available for a nominal mailing fee.

(This series to be continued next month.)

THE IMPROVEMENT ERA

¹⁷"Home Storage of Vegetables," Leaflet 34, The Extension Service, Massachusetts State College, Amherst, Mass., p. 10.

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WAXED PAPER
KEEPS FOOD
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I Am An American

(Concluded from page 508)

place on this long-to-be-remembered day of the fourth. Each has soldered the love of our nation in our hearts, and we will continue to love it.

Patriotism, we know, is a wonderful treasure to have and to hold. Noah Webster defined it as: "the passion which aims to serve one's country either in defending it from invasion or protecting its rights and maintaining its laws and institutions in vigor and purity; it is characteristic of a good citizen, the noblest passion that animates man in the character of a citizen."

Many instances of unselfish patriotism come to mind. Notable of these is the one when Thomas Nelson, who was the Governor of Virginia, was asked by Lafayette, at the siege of Yorktown, as to which spot Nelson wished them to point their cannons. Nelson, out of the depths of his great patriotism, replied, pointing to his own home:

"There! That is my house. It is the best one you can find here."

There was complete self-sacrifice in his offer, the true test of a patriot.

Patriotism, we know, is the one great reason we have attained the success which we have as a nation. One visitor from another country once said, after seeing our way of life in action:

"Your flag is always flying from the school buildings, and your national anthem is always on the lips of the children. You have made a kind of religion out of your patriotism, with God at the lead. Hence, you have built a strong nation. Even though the parents have come from other lands, yet their children know what it is to be an American."

That is the real test of patriotism: to know how to be an American in every way possible. Each of us can become real Americans and real heroes in our American way of life.

We can have faith in ourselves in all things which we do for the betterment of our land. And we can have faith in Almighty God who is our Supreme Ruler.

Our flag, which is our symbol of patriotism, as it unfurls to the heavens, proclaims to the world the liberty, the freedom that is ours.

Yes, Independence Day renews in our hearts the grand privilege we enjoy in being Americans.

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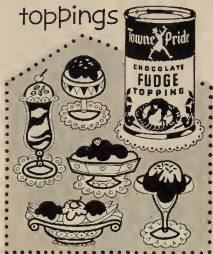
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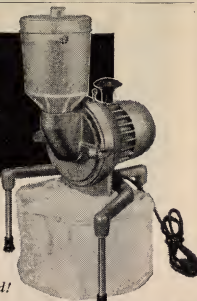
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*"Are the children at home?"
"Where is Mother?"*

Richard L. Evans

TWO THOUGHTS come sharply through today—two questions really, almost always asked by children, young or old, when they come home from anywhere at any hour: "Is mother home?" "Where is mother?" And mothers in turn, blessedly and earnestly, ask their own kind of questions: "Are the children at home?" "Are they all in?" One doesn't belong to someone else without having absence felt. One doesn't give life, and birth, and sweetly dedicated service without a sense of emptiness in absence. "Where is Mother?" "Are the children at home?" These meaningful and poignant and ever-recurring questions are immortalized by the poet in these two lines of mother love: "I know—yet my arms are empty, That fondly folded seven, And the mother heart within me Is almost starved for heaven."¹ "Is mother home?" "Are the children at home?" Our very souls are asking—even when we know the answer—even when the children are gone—even when mother has gone—even when the answer is one of emptiness. There are other questions asked by mothers as they give their lives, their love, their counsel, and their encouragement: "Where are you going, son?"² Is everything all right, son?³ "What can I do for you, son?" "You can do it, son. You can do it."² Such is the faith of mothers—faith and wise forbearance. Yes, they would like to hold you from flight. (In a way they would.) And sometimes they would like you tied to them. (In a way they would.) But they know from the earliest years of your youth that there are some things you must do for yourselves: some things you must venture alone—and they watch and wait, as James Logan wrote in this one yearning line: "His mother from the window look'd With all the longing of a mother."³ And so we have the picture, the unforgettable picture and impression of mothers waiting—waiting at night, waiting at mealtime, waiting at the bedside of sickness; still waiting after the flight of manhood, of womanhood, has taken the children far from home—mothers looking for letters, looking for news, looking for those they love. "I know—yet my arms are empty, That fondly folded seven, And the mother heart within me Is almost starved for heaven."¹ "Is mother at home?" "Where is mother?" There is only one voice that can answer this question with full satisfaction and assurance. And as the children enter and ask it, God grant that there may be more mothers at home where more mothers ought to be. And from us their children may there be more thoughts for waiting mothers, more thoughtfully held in our hearts. "Are the children at home?" "Where is mother?"

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MAY 13, 1956

Copyright 1956

¹Margaret Sanster, *Are the Children at Home?*

²Dr. Adam S. Bennion.

³James Logan, *The Braes of Yarrow*.

Two Paths through the Valley

by Ellen Sutherland

I LIVE IN THE PAST, have no future to look forward to, for the bitter loss of my young son grows worse as the years pass by."

So writes my friend whose flier son was shot down over the Pacific during World War II.

She has a good husband, another son, fine and successful. She is a Church member, but no longer an active one since she stays much at home. She says it cuts her to the heart to see young people alive and enjoying life.

Friends have drifted away from her. Two sisters-in-law, normally kind-hearted women, do not visit her now because when they try to cheer her she accuses them of lack of sympathy. She tells them that, having known no such bereavement as hers, they are too selfish to understand and bear with her sorrow.

I have another friend who lost her only son in the same way. I know her pain is no less, but her way of bearing it is different. Soon after she received the tragic telegram she talked with me.

"I want to do, as far as in my power, some of the things he might have done if he had come back."

Always a quiet little "home-body" before, she started a movement to provide a children's playground in a congested district, and crusaded valiantly until the objective was won.

Her ward looks to her now whenever an organizer is needed. She is interested, actively, in adult education and writes thought-provoking articles on that and on social problems.

She has recently been elected a member of her city's board of education where her voice and vote work for progress and the good of youth. Although she lives alone, she holds open house for the many young people who love her and confide in her.

Always she wears a brisk manner and a cheerful smile. Love and respect follow her and sympathy, too, though she never invites it.

She has found the broader road through the valley of the shadow. Instead of nursing grief she sublimates it into service.

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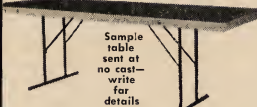
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Your Question

(Continued from page 494)

"Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment—

"And the end thereof, neither the place thereof, nor their torment, no man knows;

"Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof."⁹

Evidently many among us have made a dreadful mistake, but not unpardonable, in thinking that the sons of perdition will be very few. We have heard it said at times that they will be so few that they probably could be "counted on the fingers of one hand." Where this thought originated we may not know. From the reading of the scriptures it appears that there will be a large number; far too many even if there were but one, for their punishment is most severe without any question.

All those who are permanently subject to the second death are those who have had the testimony of the Holy Ghost and who have known the truth and then have rejected it and put Christ to open shame. Of these we read:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they *crucify* to themselves the Son of God afresh, and put him to an open shame."⁷

In relation to the Nephites spoken of by Jacob, Alma, Samuel, and others, we should remember that these were once members of the Church who had turned away and denied the truth and fought to destroy it. They were not like the people in the gentile nations who never received the truth. These Nephites had received the light, rebelled, and then attempted to destroy it. After the visitation of our Lord, both Nephites and Lamanites lived in unity in the light of the gospel for nearly two hundred years. The Lord established his Church in all its fulness among them, and when they began to rebel, they did it knowingly. This is clearly indicated in the words of Mormon. They had the guidance of the Nephite twelve, and three of them remained until in the extreme wickedness of the people the Lord would not permit them to remain. Samuel's castigation of these Nephites was fully justified in his accusation and prophecy of their punishment.

"Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days.

"But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure;

yea, ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head."⁸

And again the words of Mormon:

"And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.

"But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin."⁹

Those who never receive the Holy Ghost who enter the celestial and terrestrial kingdoms are not entirely shut out from the influence of God our Father. We are informed that the inhabitants of the celestial kingdom, which will be a kingdom with some measure of glory, will be ministered to by those of the terrestrial kingdom. They will suffer the wrath of God on earth and after death until they have paid the price of their sinning and have learned to be obedient to law. The record says of them:

"These are they who received not the gospel of Christ, neither the testimony of Jesus.

"These are they who are thrust down to hell.

"These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

"These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;

"These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

"These are they who suffer the wrath of God on earth.

"These are they who suffer the vengeance of eternal fire.

"These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work."¹⁰

Those who were honorable men who will be permitted to go to the terrestrial kingdom will be blessed with ministrations from the celestial kingdom. They will be privileged with visitations from Jesus Christ but will be denied the presence of the Father. Thus we learn that our Eternal Father will do all that he can for the inhabitants of the earth according to their works. The inhabitants of the celestial and terrestrial kingdoms will be given a measure of salvation, but not the fulness. They will be redeemed from the power of Satan after they have paid the penalty of their transgressions and have learned to be obedient to divine law.

"But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

⁹*Ibid.*, vs. 43-46.

¹⁰Hebrews 6:4-6; italics added.

⁸Helaman 13:37-38.

⁹Mormon 2:12-13.

¹⁰D & C 76:82, 84-86, 103-106.

"And heard the voice of the Lord, saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever;

"For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared;

"And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end."¹¹

¹¹Ibid., 76:109-112.

Personal Quality

by O. A. Kearney

I HAVE JUST received a form letter inquiring about a young man who gave my name as reference when making out an application form for a job. I was not surprised to get the inquiry for John had already asked if he might use my name.

It rather pleases me to have these young men give my name as reference. I hope they will always feel confident that I am interested in their welfare. It takes but a minute or so to answer the various questions until I reach the last blank space marked "remarks." Quite often I find myself writing in the comment, "Comes from a fine family." I really think that is ordinarily a good asset. It means that the applicant has at least been exposed to good influences.

But John didn't come from a fine family. I can't use that argument this time. It is too bad, but it need not be conclusive. Come to think of it, two of our most conspicuous failures among our employees in the past few years have come from fine families, and several of our best officers have come from unknown parentage.

What shall I say in this—the real punch line. Shall I penalize John because he appears to be rising above his parents in stature? I think it is young fellows like this that are the hope of the future. They have something in them that rises above handicaps. They more than offset the occasional failures that come from fine families.

So I finish up the questionnaire. "This is a fine boy. I think he will make good."

I have an idea he will get the job he seeks.

JULY 1956



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Your Page and Ours



"LET'S GO TO MIA" THEME IN BRITISH MISSION

LET'S GO TO MIA" was the theme of a recent banquet held in the Sheffield District, British Mission. Every department of the Mutuals was represented. The displays were carried out in a black-and-white color scheme, beneath a ceiling of streamers of MIA colors—gold and green.

Memphis, Tennessee

Dear Editors:

I would like to express my thanks and gratefulness to you and the people who put THE IMPROVEMENT ERA OUT. I think it is a wonderful book and helps me keep up with the times and things that are happening through the LDS Church. This book helps me explain things to people who do not quite understand our Church.

I know it is the true Church, and I am very proud to be one to belong to it.

Yours sincerely,
/s/ Jack Walker, A. A.

P.S. May God be with you people always.

SPOKANE STAKE GOLD AND GREEN BALL

THE GOLD AND GREEN BALL of the Spokane (Idaho-Washington) Stake was held in the nationally famous Spokane city Coliseum. From a Church standpoint it was a huge success. It brought in many prominent visitors, who expressed their admiration at the wholesome atmosphere in which our dances are conducted. It brought together the young and old alike from the far flung expanses of the stake, which stretches from the Canadian border 250 miles south to Lewiston, Idaho. Incidentally, Spokane Stake has tripled its membership since it was organized nine years ago.



BONETA WARD JUNIOR GLEANERS

JUNIOR GLEANER Girls of Boneta Ward, Moon Lake (Utah) Stake held an inspirational Junior Gleaner Comradery to which their mothers, the YWMA presidency, and stake leaders were invited.

Those appearing in the picture are, first row: Alice Oman, Ruth Kofford, Birdie Swasey, Beverly Fieldsted, Bernice Wilkins, and Lorna Brotherson. Second row: Lila Oman, Renae Kofford, Virginia Swasey, Eva Swasey, Rita Wilkins, Corene Cook, Myrna Cook, Leona Swallow, Beth Brotherson, and Deane Hullinger.



Japan

Dear Editors:

I RECEIVED your card today and was glad to get it.

I am sorry for not sending a letter to you, because I was home for a whole month.

I am really going to enjoy THE IMPROVEMENT ERA.

I am very glad to be an LDS boy. I am planning to go on a mission when I get out of the service. I will be 21 when I get out.

I know that the gospel is true and that Joseph Smith was a true prophet of God.

Yours very truly,
/s/ Fred Hopkins

Camp Country, Okinawa

Dear Editors:

IENJOY very much receiving and reading the ERA each month. It is a source of much spiritual food for those of us who are overseas.

We have three organized branches of the Church on the Island. We are just like one big, happy family. Last Sunday two more Okinawans were baptized into the Church, a total of five so far. The Church is indeed growing and shall continue to do so.

May God bless you in the fine work you are doing.

Sincerely,
/s/ Cpl. Norman E. Smith

Worcester, Massachusetts

Dear Editors:

IWAS very pleased to receive a free gift subscription to THE IMPROVEMENT ERA for one year from my fellow members of the Worcester Branch.

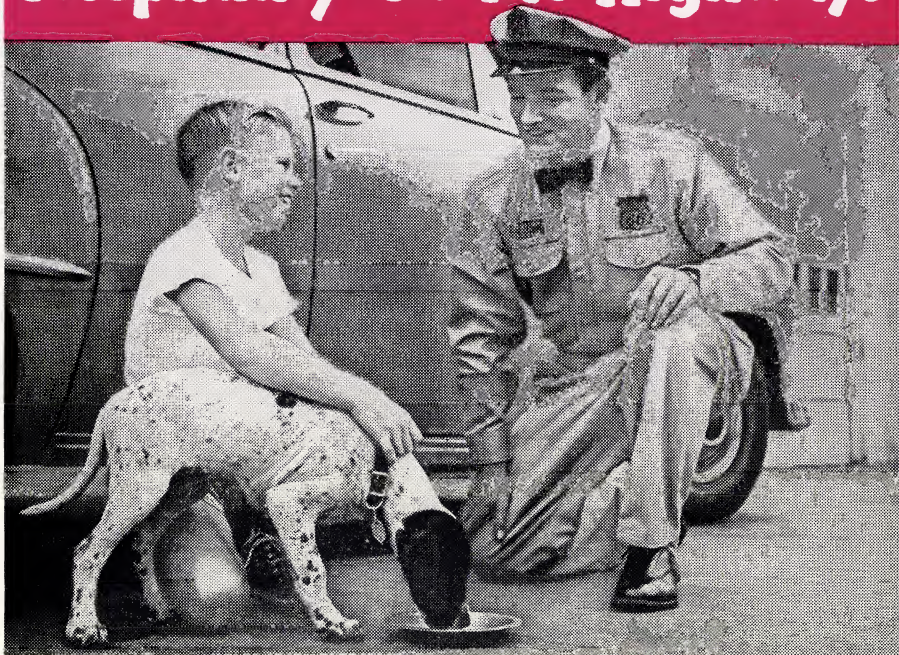
It was nice to read the interesting articles and poems which seemed to brighten the day and give me some inspirations by which to live each day.

Being confined in a hospital for over four months certainly gives a person a lot of time to think. But you know, I have never felt quite so close to God as I have here these months. I am sure he is with us all if we would only care to look around us and see his marvelous works, especially in the unfolding of spring.

Once again I want to thank all the hard-working members of the LDS Branch here in Worcester, who worked so hard to bring me THE IMPROVEMENT ERA. I shall never forget it.

Sincerely,
/s/ Harold F. Brownly

Hospitality on the Highway!

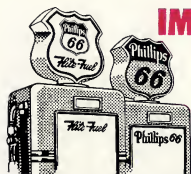


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